MISSIONARY HORIZONS

OCTOBER, 1957

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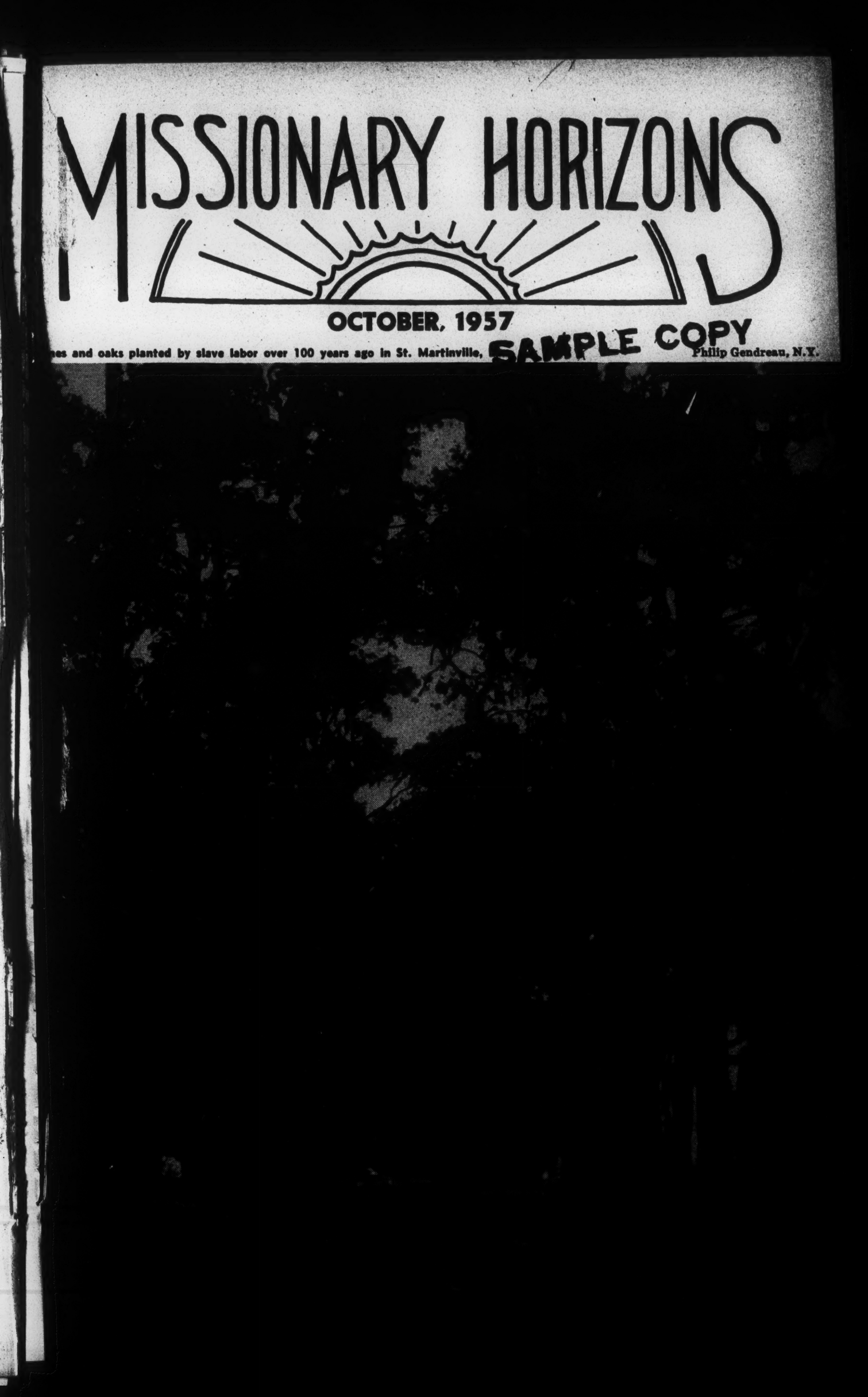

...es and oaks planted by slave labor over 100 years ago in St. Martinville, ... Philip Gendreau, N.Y.

MISSIONARY HORIZONS

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GEORGE WASHINGTON CARVER

He arose from the black loam of slavery,
Was a brother to weeds, ferns, and flowers,
From them he caught wisps of God's whisper
As he reshaped this sad world of ours.
He gathered the clay from the hillsides,
From the meadows took ragweed and grass,
From the peanut and simple potato
Brought myriad marvels to pass.
He was gentle of speech, sly of humor,
He was humble, simple and wise;
Born a slave, he faced life like a master,
While his Master's light shone through his eyes.

Glenn Clark

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OF ONE BLOOD

Helen Tate D'Aboy

Christ said, "Be ye like unto this small child,
Trusting, humble and pure."
He didn't insist that the child's eyes be blue,
Or brown or black, I am sure.
I know that to Him it mattered not
What type of dress the child wore,
Or if its customs were different from His—
If it slept on a bed or the floor.

Christ looked deep within to the delicate soul
And found there devotion so true
He held up the child to exemplify
Its importance to me and to you.
Oh, why is it that we keep talking about
Differences of customs and skin,
When Christ taught so plainly with one small child
All children are His—and akin.

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Missionary Horizons

Vol. LXXI October 1957 No. 2

The Truth About Race

MRS. JOHN W. BAILEY, Coal Valley, Illinois

HAVE you read *Sense and Nonsense about Race* by Ethel Alpenfels? It is listed "for seniors and adults" but don't miss it.

She writes as an anthropologist and anthropologists are, she says, "collectors of people." She writes simply but effectively, making every word count.

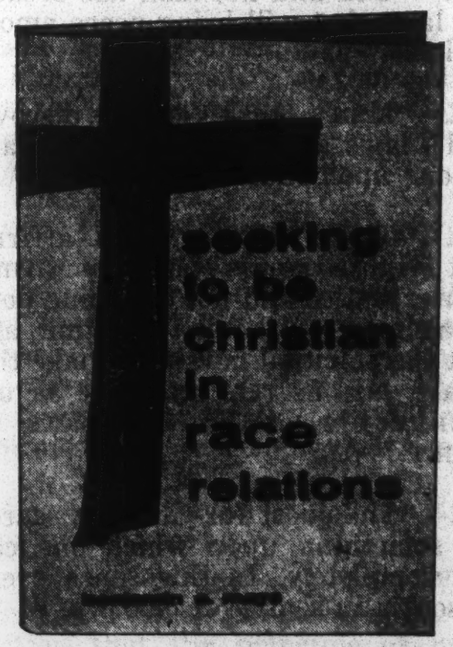
She tells us that there are few towns in the United States where non-white citizens can escape the indignities of racial segregation. She also says that in many subtle ways segregation is a Northern as well as a Southern problem. She thinks that the cruelest segregation of all is that of indifference—of those who say, "We have no race problem in our town."

She believes that the question of intermarriage is a false issue, because it blocks our thinking on such problems as housing, employment, and education, and keeps us from constructive action.

She ends her book with a statement and a question. "You who read this pamphlet may be either part of the problem or part of the solution. How much longer will each of us have a choice?"

Another "youth" book, *What Can We Do?* by Ruth Douglas See, is packed full of good suggestions for youth and adults who are ready to stop talking and really accomplish something.

Dr. Mays' book *Seeking to Be Christian in Race Relations* is written in sincerity from a full heart.



Progress against Prejudice by Robert Root is a heartening book. It tells what has actually been accomplished in employment, in housing, and in the church. Let us read these books thoughtfully and prayerfully.

Mrs. John W. Bailey, formerly a missionary to the Sudan, taught the home mission study course at the 1957 Winona Summer School of Missions. She served as First Vice President of the WGMS Convention in 1956.

SEEKING TO BE CHRISTIAN IN RACE RELATIONS

Reviewed by MRS. JOHN W. BAILEY

THIS book* by Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., is simply written and beautiful in diction.

Read it aloud while others sew; or write out "quotes" and ask different members to read them and, perhaps, comment on them.

Quote 1. "One may argue as to the 'how' and the 'why,' the 'when' and the 'where.' One may even debate the nature of God, but the Christian faith as found in the Bible and in church creeds reveals no doubt that beyond the universe is God." p. 2

2. "How am I relating my life to God and to man as I go about my task from day to day?" p. 3

3. "God and not man has created the laws that will bring peace among nations." p. 4

4. "Man's task is to discover God's laws and base his choices and actions upon them." p. 5

5. "The Christian faith affirms that righteousness and not armaments, justice and not economic power ultimately sustain a nation and that the spiritual laws that make this so are just as real and just as unchangeable as are the laws of science." p. 5

6. "The quest for God is a search for something upon which one can rely completely. In this sense every person is in search of God." p. 6

7. "But no belief in God is adequate unless it is a belief in a universal God, who is a God of justice, mercy, and love . . He cannot be a class god. He must be God for all peoples. The God whom Christians worship is that kind of God—a universal God, a God of every nation, race, and clan." p. 7

8. ". . . it is a foolish notion that man has special distinction merely because he belongs to a particular race, nation, or family." p. 9

9. "From the standpoint of the Christian faith, man has a common father, God. From the point of view of science, man has a common ancestry. It is implicit in the Christian faith that all men are brothers, sons of one father. Science proves that by blood all men are brothers." p. 11

10. "It is the belief of the Christian that the life of each individual is of supreme worth and value. Man is created in God's image. Therefore, the life and happiness of every human being must be respected." p. 12

11. "We quote approvingly the anthropologist, Franz Boas: 'If we were to select the most intelligent, imaginative, energetic, and emotionally stable third of mankind, all races would be represented.' " p. 14

12. "Any person, with God's help and grace, can rise above prejudice against any religious or racial group." p. 15

13. "Man loves God with all his heart, soul, and mind when he recognizes and acts upon the fact that man is limited and that he is dependent upon God who is not limited." p. 19

14. Read Luke 10:25-37. ". . . neighborliness is not defined in terms of nationality or race. It cannot be defined in terms of geography. A true neighbor is one who responds

*Seeking To Be Christian in Race Relations, Benjamin E. Mays. Quotations by permission of the publisher, Friendship Press, Inc., New York, 1957.

helpfully and sympathetically to human needs. . . . It is also implied . . . that anyone who is in need is a neighbor as well as the one who responds to the need. If this is so, every one who walks the earth is a neighbor to every one who is in need." p. 21

15. "We love our neighbors as we love ourselves when we do not seek special privileges for ourselves at their expense, when we forgive them for wrongs done to us, when we take the initiative to restore a broken fellowship, and when we make amends for wrongs we have done to another."

16. "History is full of examples . . . of religion where the church puts on revivals, calls 'sinners' to repentance and seeks to save their souls while the great social evils—poverty, unemployment, slavery, disease, crime, war, racial discrimination, political and economic injustice—go untouched and unchallenged." p. 24

17. "We do all this in the name of God, but we do it with little regard for the social and physical well-being of man." p. 25

18. ". . . there is hardly any doubting the fact that man's good relationship to God is definitely dependent upon and conditioned by man's good relationship to man." p. 26

19. "When something goes wrong, it is the man whose heart is right who is to take the first step. The words in Matthew 5:22-24 are our guide at this point." p. 31

20. "Anyone who reads the New Testament must understand that no man is right with God who is not right with man. And yet how strange it is that this aspect of the life and teachings of Jesus has become such a neglected area in our daily practices." p. 32

21. "Prejudice is a terrible thing. Race prejudice is a curse to anyone who is afflicted with it. The word prejudice means a premature judgment, a bias, usually an unreasoning objection to a person or thing—or to a particular race. . . . It clogs understanding and makes us unfair to those for whom it is entertained. Prejudice is based on feeling rather than reasoning and understanding." p. 33

22. "In the United States racial segregation means the erection of religious, political, economic, and social barriers between one ethnic or racial group and another, making it forever impossible for members of the two groups fully to know, appreciate, and understand each other." p. 34

23. "Race prejudice is a wicked thing because the prejudiced adult mind passes its prejudice on to the innocent young mind, which is born without prejudice of any kind." p. 36

24. "Segregation based on race and color is an unfortunate thing because it weakens our influence and prestige abroad." p. 38

25. "As a worshiping institution no church can justify on the basis of race the exclusion from its worship of anyone who has a sincere desire to worship God." p. 43

26. "In the New Testament it is equally clear that separateness was on the basis of religion and culture and not on the ground of race or ethnic origin. From the beginning of his career, Jesus proclaimed a religion that was supraracial, supranational, supracultural, and supraclass." p. 46

27. "The World Council at Evanston in 1954 said:

'The Second Assembly of the World Council of Churches declares its conviction that the principle of racial segregation is incompatible with the idea of a Christian society . . . incompatible with the nature of the Church of Christ in whom differences of race are already transcended. It, therefore, calls upon the churches within its

membership to proclaim and work for the abolition of barriers of racial segregation within society at large.'" p. 50

28. "It is difficult to refute the argument that the church is one of the most highly segregated institutions in the United States." p. 53

29. "Nothing can save us now except repentance, good will, justice, love, and forgiveness. Christianity has always held that man can be changed. This is the major function of the Christian church." p. 67

30. "As we attempt to improve race relations in America, we do it on the conviction that race prejudice can be eradicated and that discrimination can be abolished. . . . We must have faith in God and trust him to bring us out all right even when we cannot see the end of our journey." p. 71

"For God so loved the world; not just a few,
The wise, the great, the noble, and the true,
Or those of favored class or race or hue,
God loved the *world*, do you?"

Selected

BECAUSE OF CALVARY
AND MEN WILL COME FROM EAST AND WEST, AND FROM NORTH AND SOUTH, AND SIT AT TABLE IN THE KINGDOM OF GOD. AND BEHOLD, SOME ARE LAST WHO WILL BE FIRST, AND SOME ARE FIRST WHO WILL BE LAST"
— CHRIST (LUKE 13:29,30)

Religious Drawings, Inc.

Missionary Extraordinary

SAMUEL B. COLES

MRS. JOHN W. BAILEY

He was a black boy—eager for an education.

He was seventeen when he entered the United Presbyterian mission school at Miller's Ferry, Ala. He was skillful with his hands—a blacksmith—but book-learning was difficult so he stayed at the school and worked 2 months each year until he was graduated.

When he entered Talledega College, his teachers said, "We can't graduate him. He is not college material." His terrible persistence won. He stayed and he was graduated.

The American Board of Commissioners for Foreign Missions saw his rich possibilities for service and sent him to Angola, Portuguese West Africa.

He saw people gardening, bent double over short-handled hoes. Why not add long handles and stand erect? The people listened to their black brother from overseas.

The next step was a well-made steel plow. (He brought one to show the people in the States when he came home on furlough. It looked equal to any produced in our American factories.)

Shoes! Why do people go barefoot? Because they can't afford shoes. Samuel Coles came home to the States, learned how to tan leather and make shoes, and returned to teach that skill to his African brothers. (He showed his American audiences well-made oxfords that anyone would be proud to wear.)

Then he discovered fire clay. Home again, he learned the potter's trade and returned to teach another skill—beautiful pottery.

He had grown up in the black belt of Alabama—a farm lad. He studied the flora of Angola and discovered over 30 kinds of legumes.

Have you ever stopped to think how many of our farm crops come from overseas? Kubanka wheat, lespedeza, brome grass, Sudan grass, alfalfa—make your own list. Often it was a missionary who discovered and introduced these valuable additions to agriculture.

The Federal Government heard of the work of this man and during World War II invited him to Washington, D.C., as a consultant, offering him $16 a day. He came. When they saw that his face was black, they paid him $8 a day, and, as he told the story, he was able to laugh.

This year our fall mission study is "Christ, the Church, and Race." The Reverend Samuel B. Coles was a Negro. The *Church*, United Presbyterian and Congregational, reached him in his need and gave him encouragement, fellowship, and a Christian education. Christ became his Lord and Master. The Church, through the American Board of Commissioners for Foreign Missions, sent him to Angola as a missionary where he was a blessing to many—sharing his skills and Christian fellowship. Race, color, is forgotten as one thinks of what he has accomplished.

If any man is in Christ Jesus he is a new creature, and, we are all one body in Christ.

Preacher with a Plow, an autobiographical sketch written by Samuel B. Coles, has just been published by Houghton-Mifflin Company. Mr. Coles died several months ago, before his book came off the press. He is survived by his wife and three children, one of whom is working in Liberia with her husband.

HE TOOK IT UPON HIMSELF

AUTHOR UNKNOWN

A MONK once lived in a rude stone hut on the mountain-side, where he could see from his window the village on whose streets he had played as a happy little boy. But it had been five years since he had left his home and the hillside where he had cared for the cattle.

Wearing the cross and a long robe fastened with a cord about his waist —the symbol of his order—he had entered into solitude, hoping to rid himself of the burden of the poverty, sin, and shame which lurked about him.

He had climbed the plateau, built his hut, and planted his garden, enjoying the sunrise and sunset as he listened to the birds and breezes. Ignorant of the world and the sufferings of others, he read and meditated and prayed. Thus he was content and thus he grew strong.

Then one day he fell asleep and dreamed. He had just finished reading the story of Calvary, and was so thrilled with that sad story of the cross that he knelt in prayer, and as he prayed he fell asleep. As he slept he dreamed that he walked upon the road from earth to heaven. It was dark at first and hard to travel. But as he traveled on it grew lighter, and then beautiful with blossoming flowers.

At a turn in the road he met the Master. "O Master," he cried, kneeling at His feet, "Why didst Thou leave us? We need Thee sorely. Couldst Thou not have stayed?"

The Master answered softly, "I finished the work I had to do."

"But the poverty and sin," said the monk, "are still with us. O Master, who can bear the burden of man's need?"

The Master smiled. "I share with those who love Me the burden of man's need. I left part of the burden for them."

"But, Master," cried the monk, in sorrow and in fear, as the Master looked deep into his soul, "what if they fail Thee?"

"Ah," said the Master of Men, "I am counting on those who *love* Me, and 'love never faileth.'"

The monk awoke. His dream had been so real, and the vision so clear, that he gazed for some moments about the tiny room, and then out into the moonlight. Later he sat down in silence to think. It had been so quiet, so comfortable; there had been time for worship and thought. But the dream disturbed him.

Again he fell upon his knees and prayed. Then he arose, took off his robe, and folding it neatly with the cross and beads laid it away. With mingled feelings of fear and hope he dressed in the clothes he had worn when, as a young student, he had left his father's house. "Now," he said softly, "I am one of them—His friends on whom He is counting." Then he grasped his mountain stick firmly and started down the trail. And as he walked his look of fear changed to one of joy.

"I'm going back," he said aloud. "Back down into the midst of problems that must be met and solved—down where life is hard and men must toil; down into the thick of battle with selfishness and greed; down into the thick of battle with selfishness and greed; down into the midst of mad pleasure, where souls seek release and find it not—into homes where men and women struggle to be true and fail. The Master has finished His part. Now He works through me. I must not fail Him."

From Christ and the Fine Arts, Maus. Published by Harper and Brothers, New York 16, N. Y. Reprinted by special permission of the author.

AN INTER-RACIAL CHURCH

A. L. REYNOLDS

"Except the Lord build the house,
they labour in vain that build it:
except the Lord keep the city,
the watchman waketh but in vain."
Ps. 127:1b

SIXTH UNITED PRESBYTERIAN CHURCH, located in one of the most congested areas in Chicago, is meeting a challenge in this present day that is worthy of note, and perhaps will help to stimulate others to do a greater work as they face similar situations.

Much credit must be given to the remaining members of the Sixth United Presbyterian Church and to the Board of American Missions for not selling and running away from this rich opportunity to serve the changing community.

It was in June, 1956, that this fifty-nine-year-old historic church opened its doors to the new neighbors moving into the community. The response has been very encouraging. Today instead of having a stagnant membership it has been transformed into a living and active congregation that is being felt in the community. The empty pews are now filled on Sunday, and additions are made monthly.

Today we enjoy a happy fellowship in growth in all of the organizations. The attitude of the new members and that of the old members is simply wonderful, and we cannot help but think of Nehemiah when he said, "The people had a mind to work."

The membership is growing steadily, and as the members are trained and found dependable they are sharing the responsibilities wherever needed. Our Church School is growing, but, like most of the churches, we too have some trouble securing prepared and willing teachers. By preparation we mean spiritually and educationally as well as by their personalities and dispositions.

As we think of the future, we must realize that this is really a splendid field for a strong church. Unlike some of the other communities we need a program that includes more than a Sunday service and a Wednesday evening prayer and praise meeting. We need a program to meet the

A. L. Reynolds, Jr., Th.D., and his wife in front of the Chicago church where he is pastor

needs of the people and their children every day—a program that will take care of the children that are left in the streets all day long, a program for the unfortunate mothers who need help and guidance. We need a Community House where the care will go beyond justice to mercy, beyond where the law says *no*, to where the heart says *yes*.

There are thousands of people surrounding the church, so when we think of missionary work let us bear in mind that there is a need in our cities for the Gospel, for cleanliness, for moral teaching, and for sanitation. The people are worldly-minded; thus it means that we must preach the Gospel, live the Gospel, be the Gospel. In our city with all the teeming thousands, where there is so much enlightment, where there are many institutions of learning, where on almost every corner you will find a church of some denomination, some in basements, some in storefronts, some in cathedrals, some in church buildings, with all their beliefs and doctrines, yet there are thousands of men and women that never enter a church and thousands of boys and girls that never attend Sunday School. Our community faces just such a problem as this. We are not discouraged, as we realize that in most cases these conditions exist over this city and others and we think that our work is being felt by the sinful men and women in our neighborhood and surrounding areas.

Through the Board of American Missions, we secured a Director of Christian Education who has been a great help in reaching the people, and in setting up our educational program of the church. We were able to have a Vacation Church School this year, where we were not able to do so in 1956. The use of the Caravaners has been very helpful; we have used them for two years. I certainly want to commend the Board of Christian Education for the efficient Christian young people who have been sent to us to help in our work here.

Our Church School on the first Sunday in June, 1956, had fallen off to a small number; today we have a good attendance, and it keeps us working to secure teachers.

Our choir is one of the best singing groups in the city. Under the direction of George Williams, a student of Roosevelt University, it is taking on new life. In June, 1956, there were 14 members; we now have 24.

The Women's organizations have increased in their membership; last year they gave the largest Thank Offering gift in the history of the church. It is our prayer that they will do the same again this year.

Every soul that walks the streets, every heart that pains because of sin, every lonely heart, every man, woman, boy or girl that's looking for "The Way" this Church welcomes the opportunity to serve.

There is the richness of fellowship that is genuine, a closeness of friendship that is binding, and a kinship of spirit that makes us love our brethren.

Material for building November programs on the theme "The Truth About Race" appears on pages 65-76, together with the worship service on pages 96-98 and several timely references in the departmental pages. No separate articles are presented on the three topics listed in the Program Calendar *though the material offered is closely related to these topics. This practice is followed in order to encourage the reading of some of the interdenominational books briefly outlined on pages 121-122. Suggestions for November programs were given on page 58 of the September issue of* MISSIONARY HORIZONS.

THE CHURCH IN AFRICA

NDABANGINI SITHOLE

AFRICA, the continent of the future, is the home of about 210,000,000 people. Racially, it is the home of about 140,000,000 blacks, 65,000,000 Arabs, and about 5,000,000 whites. Religiously, it is the home of about 129,000,000 animists, that is, unclassified religions, 60,000,000 Moslems, and 21,000,000 Christians.

Economically, Africa lures the West with enormous mineral resources. It produces about 55% of the world's gold, 98% of the world's diamonds, 22% of its copper, 66% of its cocoa, and 60% of its palm oil. It produces large quantities of such minerals as uranium, manganese, chromium, and other basic minerals.

In area Africa is about 12,000,000 square miles, almost four times as large as the USA. This means that Africa could contain approximately the whole of the USA, Western Europe, China, and India. This vast continent has over 700 different languages. Linguistically, one African, say from Natal, or Uganda, is as much of a foreigner to other parts of Africa as an American.

Perhaps it would make matters clear if I sketched briefly a short history of Africa prior to the coming of the Christian Church. This might help to show clearly the role of the Christian Church in Africa.

Prior to the coming of the Christian Church, there were only four languages which had a native script of their own. I am referring to Amharic, the language of Ethiopia; Tamacheck, a variety of Berber; Vai, the language of some parts of Liberia; and Arabic, the language of the Arabs. Formal schools such as we find today all over Africa were, in the main, unknown. Apart from the highly organized Islamic religion, many other African religions were not organized on a tribal basis, let alone national basis. They were organized more specifically on a family basis. Each family worshiped in its own way quite unrelated to other families. Illiteracy was almost universal; tribal outlook circumscribed the vision of many and divided the African tribes into many hostile tribal camps.

Before attempting to give you a picture of the work of the Church in Africa, I wish to make a digression here, and share with you some of my experiences. Since my coming to this country, I have been asked again and again this question: "Do you think it is right to impose a foreign religion on the peoples of Africa?"

Of course, one must admit that the Church is, up to a point, foreign to the institutions, customs, and the ways of the people of Africa. But the Church is no more foreign to Africa than, say, the USA or Europe. The Church was born on the Palestinian soil. In other words the Church is a true native of Palestine. But it went to Rome where it was regarded for about three centuries as a foreign superstition. But it grew there and spread to the rest of Europe by leaps and bounds. Then it came to this continent, and now it has found its way to Africa where it is bound to grow as it did in other parts of the world. The foreignness of the Christian Church therefore is not to be confined to Africa alone but to the rest of the world, and if the Christian Church has been good for other parts of the world, it is good for Africa. Those who maintain that the Church is an interference in Africa may as well argue that the Christian Church should never have been started!

I should, however, not give you the impression that the African people

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The author is an exchange student at Andover Newton Seminary from Southern Rhodesia. He presented the above address to the Seventh Annual Assembly of the Division of Foreign Missions of the National Council of Churches in November of 1956.

liked the Church right from the beginning. They were opposed to it because it was a new institution which they had never known before. The African Christians were tortured, persecuted, and even killed for their new faith. African chiefs did not like it because it tended to be subversive to their authority. Even white people themselves did not like it because they argued that the Church by educating the African tended to make him clever and therefore more difficult to exploit economically, and more difficult to dominate politically. But despite this twofold opposition the Church has made strides within a comparatively short space of time on the continent of Africa.

With the coming of the Christian Church great changes have taken place. The literacy rate of the whole continent of Africa has been variously estimated above 10%. This is to say that more than 20,000,000 Africans today can read and write. Thirty-three African languages now have the Holy Bible in the vernaculars; 70 of these languages now have the New Testament in the vernacular, and parts of the Bible are found in more than 200 of these languages. It has been estimated that more than 300 of these languages have been committed to writing. It is worth noting that African education in most parts of Africa began entirely as an enterprise of the Christian Church, and I need not enumerate here the material and spiritual benefits that are derived from education. The redemptive aspects of education are too self-evident to be reiterated in an address of this nature. In many parts of Africa the brunt of African education is still being borne by the Christian Church.

Since coming to this country I have been asked again and again this question among others, "What is it in the Christian faith which speaks to the African?"

Before answering this question, perhaps it is important to note that religion is not a new thing in Africa. Long before the coming of the missionaries Africans had developed their own religious beliefs and practices. They believed in immortality. As a matter of fact the average African lives more in a spiritual world than an average Westerner. The African also believed in one God—the Great Great One. He approached God through the departed spirits of his ancestors. In trying times he made sacrifices to the departed spirits of his ancestors so that they might speak to God on his behalf. This, no doubt, was a deep spiritual insight on the part of the African people.

The African is, in common with other human beings the world over, occupied with questions of his own being. There is a deep spiritual search. The African attempts to relate himself with something beyond himself, something he can not see with his physical eyes, but something he can see with the eyes of his soul. The deep spiritual insight of the Christian faith coincided with that of the African. To the African whose soul is searching for a practical theology the Christian faith sheds some light on some of the darkness that surrounds his whole existence. This should explain why there are more than 21,000,000 Christians in Africa. The Church, by satisfying some of that spiritual hunger, by providing the African with that after which the human soul yearns, has greatly enriched the religious life of many African people. More and more the Church is becoming part and parcel of African life, and our sincere hope is that the African shall not be selfish and keep to himself this Gospel which he has received from others, but that he shall pass it on to others. Already the African is doing this.

"All the world needs all the rest of the world." W. D. Weatherford

THIS WRITING GAME

(Mrs. R. R.) HLADIA PORTER STEWART, Rawalpindi, Pakistan

I LIKE to write, but there is more to it than just sitting down and letting the pen travel smoothly over the paper. I sometimes think enviously of the writers one reads about whose wives stand guard over the study door, wondering if they dare to enter and announce that lunch is getting cold. These thoughts are provoked by an appeal, "Why have you not written anything for the church papers lately? Can you not send an article?" I think what I need is a secretary, no, two secretaries, one to take down English and put it on to a beautifully typewritten sheet, the other to translate. The translator must be perfectly at home in two languages, English and Urdu. I have found no one like this, except perhaps Mr. M. A. Q. Daskavi who has just been inaugurated as the new president of Gordon College and needs a whole office full of secretaries himself.

My present projects are these. *The Treasure Chest* wants 10 Bible stories and some other stories written in very simple English. *The Treasure Chest* is a paper published by the Methodist Mission in India for young people and children. Years and years ago when I was a young teacher, a former teacher of mine was interested in this paper. A friend of hers, a Methodist missionary, was its first editor. She had a real flair for writing and seemed to be able to collect all kinds of interesting material. My teacher said to me, "I want something of yours in every issue. We need children's stories, poetry, plays, articles so badly. Please write." The first number of the magazine began with one of my poems, but alas, there are many numbers in which my name does not appear at all. I think it started in 1922. Since then *The Treasure Chest* has been translated into Malayalam, Gujerati, Hindi, Bengali, Tamil, Gurmukhi, and Urdu.

The Urdu version is printed in Sialkot and the headmaster of the Scotch Mission High School for boys is the editor. He recently published two plays that I had written, one on Paul and Silas in Philippi and the other, the story of Paul's arrest in Jerusalem and how his nephew saved his life. Have you ever thought that, humanly speaking, we owe Paul's letters to the fact that his nephew acted so quickly and courageously? The present editor of the English *Treasure Chest* is an Indian girl whom the Methodists sent to America to be trained in journalism. When I think of her I think of Nelson and his "England expects. . . ."

Raiwind School wants an Easter play. Raiwind is a boys' High and Normal Training School, started by the Methodist Mission and now a joint project with the Presbyterians USA. The wife of the headmaster is an old student of mine from Kinnaird College. She and her husband have both studied in America and are doing a fine job at Raiwind, assisted by an English couple, also Methodists. It was Daisy who wrote about the play. I have worked hard on this project for three days.

Two years ago, just before we went on short furlough, the teachers of our local girls' school said that the women's synodical was meeting in our town that year and they wanted an Easter play to be produced during the meetings. I found a play, cut and arranged it, gave suggestions about staging it, and loaned costumes for it and the headmistress translated it into Urdu. When I asked her for a copy she said that one of the ladies who came to the synodical had begged for the original (there is no typewriter that writes Urdu so all the copies have to be made by hand) saying that she would copy it and return it at once. Another asked for it and a third. It was agreed that the

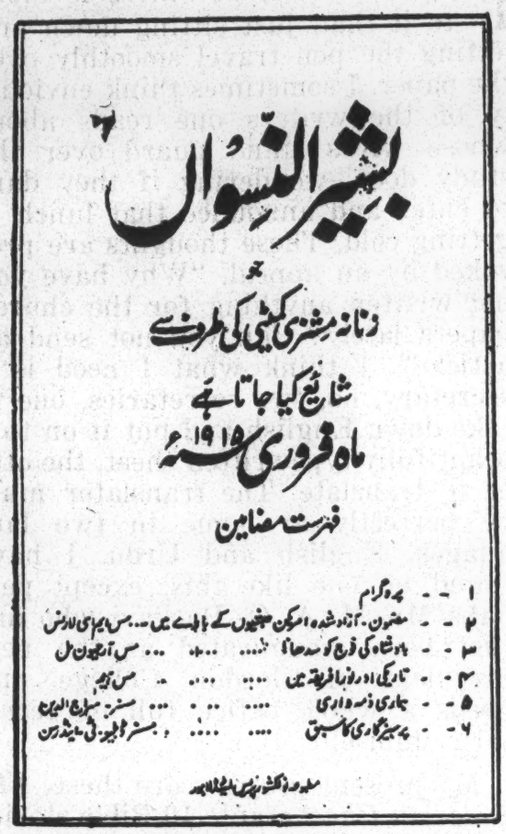
play would be passed on. That was two years ago and now no one knows where it is.

So I had to begin from scratch and write a play. The idea was to make it part of an Easter dawn service to be performed outdoors. One copy in English has gone to India to be translated into Hindi, one copy in Urdu has gone to Raiwind, a second copy in Urdu has gone to the *Bashir-un-Niswan* in the hope that it can be printed entirely in the March number so that other places can use it at Easter.

I have just given some material of this sort to a young English woman doctor who has newly come to the Frontier. Her mother was the heroine of a story told in the Punjab in my youth when she dressed as a Pathan and went over the border into tribal territory to rescue an English officer's daughter who had been abducted. She came back with the girl. Later on, her husband, who was a missionary doctor, was murdered. She married again and this doctor is the daughter of the second marriage. She has been eager to get something that the nurses and ward boys can use. They love to put on plays in the wards, especially at Christmas time.

The *Bashir-un-Niswan* is the women's paper of our Pakistani church. The headmistress of the girls' school in Sargodha is the editor. The paper is published entirely in Urdu. To get the Easter play ready for publication I worked with Mrs. Peters who used to be on the staff of Kinnaird Training College in Lahore. Mrs. Peters is a college graduate, one of my old students, with an excellent command of English; her Urdu is good and she knows her Bible. It's wonderful when she has time to work with me but she teaches in an Anglican church school and does not have much extra time.

My usual help with translations is one of the college boys. When some student needs help with his fees and comes to me for it, I ask him to work with me two or three hours a week. The difficulty there is that the boys know very little English and even their Urdu is not too good. They do not always have a large vocabulary or a flair for literary work and their knowledge of Biblical language is sometimes scanty. But we get along


بشیر النسواں

زنانہ مشنری کمیٹی کی طرف سے

شائع کیا جاتا ہے

ماہ فروری ۱۹۱۵ء

فہرست مضامین

۱ - - پروگرام

۲ - - مضمون۔ آزاد شدہ امریکن عیسائیوں کے بارے میں ... مس ایم ای لارنس

۳ - - بادشاہ کی فوج کو مدد ... مس آرچیسن ل

۴ - - تاریکی اور دنیا فریقہ میں ... مس ریچ

۵ - - بیماری و نسوداری ... مسز سراج الدین

۶ - - پرہیزگاری کا سبق ... مسز فلپوز فی ماہیدرس

Cover page, Bashir-un-Niswan, women's paper of Pakistani church.

somehow with the help of an English Bible, a good concordance, and an Urdu Bible, though it is slow work. I wish now that I had learned Urdu in school and college instead of such useless languages as French and a smattering of Greek! It took me a whole day to copy that Easter play in Urdu. I plan to have something in the *Bashir* each month but this is the first time I have sent a play.

The women's presbyterial is meeting in Rawalpindi this month. They have asked me to prepare three devotional talks. This has taken hours of time, to find suitable material, get it prepared and translated, bits copied for other people to read, and to read it often enough when it is ready so that it will go smoothly and

the thought will not be spoiled by a poor medium. What I would give to throttle the character who was responsible for the Tower of Babel! Whose idea was it anyhow? For my first meeting with the women I have tried to put an English hymn into the kind of Urdu that can be sung to the same tune. It's a bit queer but I know nothing in Urdu that sounds so reverent as the hymn "Spirit of God, descend upon my heart." My little cleaning woman, who has had some education, has made 32 copies to be used in the meeting which she will also attend.

The girls' school needed a Christmas play last year. I wrote one in which many of the things associated with Christmas were discussed so that the mothers of our little Muslim pupils, who come to the plays, could understand what it all meant. The headmistress translated it and the children did it very nicely. They were kind enough to do a special performance for the women's society of the church.

In the press I have a little book in which there are five stories from the life of David and Jonathan. It is called *The Two Friends* and is being published in Urdu. One of our college professors did the translation at the request of the publishers.

An interesting project at which I have been working for more than a year is the making of Christmas books. It is so hard to get the material one wants when Christmas is nearly here. People ask for ideas, for poems, for stories. I have a very fat exercise book in which I have copied all the really religious and beautiful Christmas poems I could find in English. These are interspersed with my most beautiful and unusual Christmas cards. I translated quite a few of the poems last year, some for the *Bashir*, some for my Christmas party for the teachers, and some for the women of my Sunday School class who had five minutes in which to represent their class before the Sunday School with some sort of exercise, the Sunday before Christmas. When I say "I translated" you understand that the boys did the work while I stood over them to make sure that they understood what it was about and to get the right words. One of the boys can write Urdu poetry and he made a beautiful poetic translation of one of the poems.

Another book is full of legends, stories, customs of different lands, associations, and many pictures. A third is in Urdu, particularly all the Christmas hymns I can find in Urdu. Mr. Daskavi has written some nice ones which have been sung for radio audiences. Every Christmas the radio station here asks him to put on a Christmas program. Others have been collected by the lady in our church who is now superintendent of the Junior Sunday School. She always has the children prepared with something interesting and pretty for the Christmas church service as well as for the Sunday School. Even the tiny ones take part in her programs and she sends far and wide for the songs they sing. Now I think I must begin an Easter book. Mrs. Peters is getting interested. Perhaps she will some day take up the work where I have left off.

I am also making a devotional diary in Urdu. It must be simple, the ideas not too difficult for partly educated people to understand. It begins with Henry van Dyke's "The Lord Is My Teacher" and there are several other poems modeled on the Twenty-third Psalm. Once a week when the teachers come to my house for a teachers' meeting and tea I give them the page for that day. This also has to be in Urdu and many people have helped me with the translations. There is a young pastor who has recently graduated from seminary who at one time took several of these lessons which I wrote for him in the very simplest English, using the ideas in the poems, and translated them for the benefit of a group of Christians in a place where there was very little leadership of any kind, only one or two of the group being literate in any sense. We have both been too busy to

go very far with this project but there is a lot of that kind of work that remains to be done.

All this is in addition to my "regular" work—some college teaching, "advisor" to the girls' school, and, while Mrs. J. B. Cummings is on furlough, dean of women for the college girls. This week I go to a meeting of the advisory board of Taxila Hospital. The Adult Literacy Committee wants material. I have given it very little so far. They are saying now in mission strategy that we must have literature to leave behind if and when we have to return to our own lands. I think of Temple Gairdner of Cairo and the plays he wrote and translated into Arabic. They will remain when all the British people have to leave Egypt. Truly we need more harvesters. Is there not someone who will come and help us with this writing game?

LOCAL COLOR IN EGYPT

MRS. ROBERT M. TURNBULL, Assiut, Egypt

Driving the 20 miles from Assiut to the village of Al-'Afadira, one sees much of the life of Egypt. The road is crowded in many places with people, animals, carts, bicycles, cars, and trucks. As we wait for the bridge to close so that we can cross the Nile we are amused by the camel driver next to us who is chewing sugar cane. After he finishes chewing a bite he hands it over his shoulder to the camel. Often the camel is impatient and gives his master a nudge on the shoulder in an attempt to get his second-hand share faster. We notice also the women going to market with baskets or small pans on their heads. There is a woman who is saving her shoes; she is carrying them on top of her pan of white cheese which she hopes to sell in the market. The last boat has gone through the locks and the gate is closing so that we can proceed past the Army Camp and the Government orphanage on the right and then past Miss Lillian Trasher's orphanage on the left.

Soon we will be passing through a section which raises onions, Egypt's second largest export, next to cotton in importance. Suddenly we are going through desert land, which seems strange since we have been traveling along the Nile and are still able to see the river nearby. The tomb of Sheikh Musa, a Muslim religious leader, is a landmark in this area. As we come within 10 miles of our destination we find ourselves in a fruit area. Orchards of oranges, mangoes, pomegranates, dates, tangerines, grapes, figs, and olives enclosed by walls of mud brick are on both sides of the road.

The hard surfaced road ends at Sahil Salim where we cross a small canal and continue on dusty roads, passing a Government boarding school and then a Government maternity hospital. The narrow road leads along a small canal where we see little boys and water buffaloes bathing, ducks swimming, and the women washing their clothes. The Nile water is turned into this canal twice weekly for the purpose of irrigating the land, and the people must take water on the day given to their village.

We turn into the village through a narrow street that passes the elementary school and our ears catch the shrill voices of 115 little boys reciting their lessons in unison. This village of 4,000 people, 95 percent Muslim, is typical of most villages in this area. The houses are nearly all made of mud brick, with the exception of those of the mayor and some of the elders of the village, and the animals owned by the family are kept in the living quarters. The village has no electricity or sanitation.

FLOODS IN BADOMALI

A Letter from MRS. NAZIR ALAM

Badomali, Pakistan
July 27

Mrs. Nazir Alam

My dear Friends across the ocean:

For some time I have wanted to sit down and write a letter to my friends, telling you all about our work and ourselves. Nazir has been sick and got stuck in Lahore where he caught this very nasty "flu." He is better now though still in Lahore. The children are both well. Becky is home for two months' vacation. Salim will be going to boarding school with his sister in September.

On the 24th I returned from Lahore, as it started to rain while I was there and I thought I better run home in case there is a flood. We are flood conscious. It continued to rain and we got soaked before we got to the house, as we are a mile from the station. Still it rained, and at ten on the morning of the 26th the water started to come in from all sides. By twelve it had risen to two and a half feet, and in some places even more. We seem to be on an island as everywhere you look there is water. The servants' quarters have a lot of water in them, so they are living on the roof with me. (How providential that we have flat roofs!) There are 11 adults and 9 children all living on the roof top. We have to use this as bedroom, bathroom, kitchen and everything else. Is there any privacy—none at all! But what can one do but live like this till the water goes down and they can get back to their own homes? This is the time when one needs to show real Christian love and have a lot of patience.

With Nazir stuck in Lahore, I feel alone here, for the responsibility is mine. If ever we are in trouble there is no way for anyone to come to our help. But the Lord is with me, a very present help in time of trouble. Last night was pitch dark; there was danger of the houses going down with the strong stream of water rushing from one end to the other. I was sleeping on the top part of the roof while the servants were on the lower verandah roof. Suddenly I awoke with the sprinkle of rain! I got up from my bed in desperation and started to walk from one side of the roof to the other. My heart was so troubled, and I said, "Lord, what are we going to do? There is water everywhere, and if there is rain on top, where will these children go? I can't turn them away."

Then my thoughts ran across the water to the hundreds in the villages, and these are the thoughts that went through my mind. There are many who have not had a meal all day today, or since last night; many that do not have a bed to lie on tonight; maybe there are some who have tied beds to trees and put their families there, for mud walls are dangerous in time of flood. There are probably those who have even lost their all. So many memories of the past floods came

Mrs. C. A. Stewart, associate editor for Pakistan-India, in forwarding the above letter, said that, since Mrs. Alam wrote, the waters have gone down and up again and the railroad has been breached at Badomali. Many readers met Rev. and Mrs. Nazir Alam when they came to the United States in 1952 for study.

back to me. We have had no word as to how things are in the Districts.

With all these thoughts in my mind, I got all the people together and prayed as never before and wept before God to take the clouds away. And God did hear our prayer, for slowly the clouds started to disappear and by morning the sun was shining and it was a beautiful, clear day. We may have to sit on the roof a few days longer.

Truly God is a great God, He never fails. We only have to trust Him. "They that wait upon the Lord shall renew their strength"; we have proved it in these days.

I want to tell you some of the experiences of the month of June. For a long time I had the desire to have our pastors' wives here with me to have a time apart from their families and have fellowship with each other, and thus share in the work of the Kingdom. So I decided to have them come on the evening of June 6th and stay through the 8th. We have twelve congregations, two of which are vacant, and one pastor is single. Of the nine left, two were ill, and one had adopted a baby from the Sialkot Hospital and the child was not too well, so six came. These ladies seldom have an opportunity to get out and mix with people, and thus live in a world of their own and are getting into a rut. Such gatherings are the only way to get them interested in other things.

Miss F. E. Brown, from Lyallpur, had the Bible studies on the first chapter of Ephesians. The subjects of our conferences were: 1. The duties of a pastor's wife. 2. How can the wife help to make her husband a success, etc. We spent time learning new songs, so that they could go back and teach their people. Altogether we had a good time visiting and talking about the problems of the District. It was a happy and blessed experience for us all. We hope that we can have one at the end of September. Please remember us in your prayers, that through these Retreats our pastors' wives may wake up to their responsibilities as never before.

As I had the desire to have the pastors' wives, so Nazir had the thought of having an Elders' Retreat, or *Jalso*, as we call it. So June 10th was set. On the afternoon of the 10th they started pouring in. We thought only a few would come, but 56 registered, and there were probably some who did not have the rupee to pay, but we were feeding 80 people. They paid only one rupee (approximately 25 cents) for the three days. We help cover the expenses with gifts received from friends in the States, and some personally.

Miss Laura MacLachlan was one of our speakers and spoke on "A Bible Reading Church," telling how the elders could help in the literacy program. Many have helped during the years and others were inspired to help in the future. An illiterate church can never be a growing church, so teaching them to read the Word of God is to strengthen the church. For the Bible studies we had a national missionary from the Presbyterian Church, and he was very good. Several of our pastors led the conferences. The subjects were: 1. The relation between the pastor and the elder. 2. The duties of an elder both when the pastor is present and away. 3. How to conduct a worship service—the elder's part in it. One third of the elders are illiterate but are wonderful men. Some of them have read through the Laubach method and are now teaching others to read. May the Lord use them to bring many into the Kingdom.

We need your prayers for all that goes on here, for the work, and for us, that God may use us mightily for His service. I want to thank all our dear friends who pray for us, and in different ways help us to serve in this great Moslem country of ours. May the Lord richly bless each one of you and use you in your own land to be living witnesses for Him, who died on the cross for our salvation.

With Christian love to you all,

Yours in the service of the Master,

Shakuntala Alam

STEWARDSHIP EDUCATION AND "THE YOUNGER CHURCHES"

PAUL R. LINDHOLM

RECENTLY, in this country, I was with a widely representative group of people who for two days were considering methods of church finance. One man who addressed the gathering advised that the word "stewardship" be dropped. It has become too distasteful to our congregations, he said. Where this is the case, it must surely be because of a misunderstanding of what stewardship involves. Maybe the misunderstanding is as great as that of the new Sunday School pupil who heard the class teacher repeat the "golden text": "It is more blessed to give than to receive." With enthusiasm he held up his hand to register a reaction. "What is it, John?" asked the teacher. "My father believes that!" was the hearty response. Not having seen John before that session of the Sunday School, the teacher said, "I don't know your father, John. What does he do?" Then with pride, and suiting actions to his words, John said, "Oh, he's a prize-fighter. He believes it's more blessed to give than to receive."

There is an old legend about birds, that I like very much. According to this story birds didn't have wings at first. They had colorful plumage and sweet voices, but nothing with which to fly. Then one time God assigned angels to assemble all the birds before Him. He had the angels place objects on the backs of the creatures. The big birds had two big objects, and the little birds had two little objects. To the birds God then said, "You are to carry these for me." Some of the birds couldn't see the value of going about with loads on their backs, so they sat down on the job. But most of the birds loved their Creator much, and gladly ran about with the loads on their backs. Suddenly, some of them discovered that the objects became attached to their shoulders. They could even move, and then unfold them. Moving them up and down they found it much easier to walk.

Then, an amazing thing happened. The birds felt themselves leaving the earth behind. Above the tree tops and into the heavens they soared. Through the dust below these birds could scarcely detect their companions who had not seen any sense in carrying around their God-given loads. Those tardy birds were not so many, but they were now raising a lot of dirt, for they were very eager to have wings. They were now driven by a purely selfish motive. They were over-anxious. They over-exerted themselves. Their wings didn't come out so well. I think these sitters-down-on-the-job are the ducks, turkeys, chickens, and geese, all of whom can make a lot of noise, but they can't soar into the heights. To them God had not been the beloved, sovereign Lord. No overflowing gratitude made them eager to do all of His revealed will. Thus, what really was a blessing looked like a burden, and they experienced only the second best.

In the overseas churches that I know, we are not willing to discard the word "stewardship." It doesn't suggest a burden. It is becoming more and more meaningful there. In the Chinese language, the language in which I was privileged to first share in stewardship education programs, the two characters for "stewardship" literally mean: "receive-entrust." That gives the person who is talking about stewardship at least two points for his discourse.

As sending bodies we did not incorporate this aspect of discipleship in our missionary effort as soon as we should have. Rarely have I gone

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Dr. Lindholm, of the Presbyterian Church USA, is a former missionary to China and the Philippines. He spent 35 years in the Philippines and was not captured during World War II, although his family was evacuated by submarine.

The above address was presented to the Seventh Annual Assembly of the Division of Foreign Missions of the National Council of Churches.

through a five days' stewardship institute without some elderly minister asking: "Why weren't we given such long ago?" There are explanations for this failure, but we should be humble enough to admit a sin of omission, to some degree at least. In making the evangelical emphasis that salvation is free, we perhaps have not emphasized enough that discipleship costs everything.

When we hesitate to teach and preach costly devotion to God, there are many, many people we shall not help get off the ground spiritually. The late J. Henry Jowett of the Fifth Avenue Presbyterian Church pulpit of New York City made the following statement which I think deserves pondering: "The measure of the hazard reveals the vitality of the faith, and nothing else reveals it."*

One of the best source books on Christian stewardship that I know is Dietrich Bonhoeffer's *The Cost of Discipleship*, maybe known to all of you. The author's testimony was sealed by suffering and climaxed by execution in a Hitler concentration camp, so it is no surprise to see the emphasis he places on God's costly grace and the blasphemy of proclaiming by word and deed that it is a cheap grace. His opening sentence in this book is: "Cheap grace is the deadly enemy of our Church."** And later he says: ". . . cheap grace, the bitterest foe of all true discipleship."***

Real stewardship is a high calling and its cost is high. Church members, who with small investments of abilities and possessions in the Kingdom of God feel they have found a stewardship of a sort, are likely to have found a counterfeit stewardship. It is no wonder that they do not have much joy in it, or bear a good witness to it.

With many words, and with the use of many illustrations, Jesus declared that a man cannot enter the joys of true stewardship, without paying a true price. In John 12:24-26, we have His words:

> Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; for if any one serves me, the Father will honor him.

It is this going below the surface with all that a man has in humble devotion to the will of God that makes possible rising above the surface into the very presence of God.

IN THE PAST we have perhaps not made very clear that all offering up of ourselves, and of our possessions, is worship. The possible significant consequences of the understanding of this was brought home to me forcefully some years ago in Shanghai, China. One evening a pastor and a dozen outstanding professional and business men of several churches in that city met in a private room of a restaurant. The object of the gathering was to discuss Christian stewardship. I was asked to open the discussion. The group participation was lively, for several hours. When we adjourned a doctor asked if he could take me home. He had built up a large practice and had a private hospital. He said he wanted to talk to me alone, about the things we had been considering as a group. As we drove over the narrow streets to our place of residence, this doctor said things that under God had much to do with my devoting more and more time to stewardship education. Among them were these:

> I shall never forget this evening. It has changed my life. In the past I have given away a considerable portion of my income—$100 here and $500 there—to my church, to the Salvation Army, to refugee relief, and so on. But just as you said tonight, it has been mere financial transactions. I've been writing checks, sending them off by my messenger, and then filing away the receipts. That's all there's been to it. To view it as giving myself to God through these gifts as worship, to me this is revolutionary. God will seem so much more real and much closer to me now!

*J. H. Jowett, by Arthur Porritt, p. 206.
**The Cost of Discipleship, by Dietrich Bonhoeffer, p. 37.
***Ibid., p. 45.

Maybe all of us have seen revolutionary changes in the lives of church members and churches as they have grasped the fuller meaning of Christian stewardship. What a responsibility it places upon those of us who are in a position to develop programs of stewardship education.

There are large areas overseas where what we are accustomed to call "self-support" has made great progress. Some of us know territories where hundreds of churches that had to be on their own during the last World War have taken no subsidy since. In one area there are more than 500 of these churches that in addition to covering their local budget items are giving 15 per cent of all their current income to the Conference and General Assembly programs of their communion. The support of seven missionaries overseas is raised outside of this. In other places the progress may be even better than that and I covet knowing about them.

But in not a few areas, maybe in most areas, many ministers' families are struggling to survive on pitifully inadequate incomes. Young people who are called of God to consecrate their lives to the ministry of the Word do not quite hear that call because it is drowned by the cries of sick infants in ministers' homes, much of their illness and suffering being caused by malnutrition. In general, churches do not have sufficient funds to support students who should be enrolled in theological schools. In our American economy of abundance, it is often possible for parents to give substantial help to their sons who enroll for ministerial training. In some of the overseas countries nine months of theological education cost the equivalent of ten years of the average annual per capita income. That income for Southeast Asia is approximately $40. Not many American families would support sons in theological schools if it would cost them $15,000 a school year to do so (ten times the annual per capita income in the USA.) I am here, incidentally, making a plea for large support of ministerial training.

In the heroic effort that many young churches are making in the direction of larger local support, I believe they need, and deserve, far more assistance in programs of stewardship education than has been given them in recent decades. I know of no missionary who has been sent to his overseas field of service with preparation for this crucial work. I would say that, in general, the membership of the churches in countries that I have visited, China, the Philippines, Thailand, and India, are very responsive to stewardship education. Many local churches where we have conducted stewardship institutes and churches who have sent delegates to them have in a few months seen their monthly income increase up to as much as 100 per cent. During World War II, I had the good fortune, by the grace of God and the kindness of Filipino friends, of being able to carry on with the church in the hills, on an island in the central Philippines. At that time, in one harvest festival in which 17 Sunday Schools of one congregation took part, (and because of locusts and troop movements not all the crops were harvested), yet there were presented as thank offerings 20 young pigs, more than 50 chickens, about 10,000 ears of corn, and 30 bushels of rice.

IN A VERY LARGE MEASURE Christian stewardship depends on much conviction. But there cannot be much conviction without knowledge. And there cannot be much knowledge without much study.

Because the stewardship basis of the church should be as broad as the church membership, we have placed much emphasis on getting stewardship knowledge to every church family, and through the family to every member. One of our directives for this we get from Colossians 1:28-29, "Him we proclaim, warning *every* man and teaching *every* man in all wisdom, that we may present *every* man mature in Christ." We have seen repeatedly when we organize for and carry through a program to reach the

families that are very loosely integrated into the life of the church, that not only many of these are re-activated, but those who are at the heart of the church life and program are greatly benefited also.

One aspect of our lay training program that has continued now for several years has been dividing of parishes, urban or rural, into areas that contain approximately 10 families. These families are guided in weekly evening fellowship and study as neighborhood fellowships. Each group elects its own president and secretary. The local church governing board appoints a layman as teacher for each group and the youth organization of the church appoints song and game leaders. For teaching aids these class leaders have locally prepared stewardship Bible study outlines, illustrated leaflets, picture cards, and filmstrips. This program not only proved valuable in promoting study, it contributes to making of congregations more actual fellowships with concerns that help warrant calling them churches.

Before I had lived under the Communists in China, I used to wonder how party members could be such ardent missionaries for their cause. Then I had a chance to see for myself the organization and the thorough planning for gaining enthusiastic converts. At the heart of it was study, study, and more study.

When I had made more than 15 visits to various offices of the Communist police headquarters of our city of a half million (Soochow, Kiangsu), I still had no travel permit that I would need to go about my work. After an unpleasant interview with the chief of police I was taken to his superior. One of the first sentences spoken by this man was: "Christianity is superstition and harmful to my people!" That was not pleasant to hear, and I didn't get my travel permit.

As I reflect on that interview, and then on the casual spirit that pervades so much of the church community in many places, I am greatly troubled. For that Communist party man, and his like, seem to believe such statements, that Christianity is superstition and harmful to people, far more deeply and firmly than so many of our church population believe that the Gospel and the grace of God are the truth and good for all people.

I come back to this, that much conviction is based on much knowledge and much knowledge on much study. And for this I believe there should be much thoughtful planning on the part of those who have the opportunity to do so both here and abroad.

WE ARE ACCUSTOMED to thinking of stewardship in terms of time, abilities, and possessions. But should not these be thought of more as the earthen vessels that convey the treasure of great price?

Late in the last century there lived in the Philippines a great genius, Dr. Jose Rizal. He was executed by the Spanish colonial administration in 1896, at the age of 36. He was a scholar who studied in the libraries of Lisbon, Rome, Paris, Berlin, and London. Of course, he was a linguist. He was an oculist, a great novelist, a poet, an ethnologist, and a political reformer. If it had not been for his bitter criticisms of the Roman Church he would have lived longer. In one of his writings is this sentence: "More attention is given to technicalities than to the essence of things—the first symptom of incapacity."

There is a real danger that repeated presentations of Christian stewardship to a given group will lose their appeal if more attention is given to technicalities or to techniques than to the essence, more attention to the earthen vessels than to the treasure they contain.

In our stewardship program in the Philippines we often use a paragraph out of the fourth chapter of First Peter:

> Above all hold unfailing your love for one another . . . Practice hospitality ungrudgingly to one another. As each has

received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion for ever and ever. Amen. (I Pet. 4:8-11)

In our institutes, before we make mention of time, abilities, and possessions as areas of responsibility for Christian stewards, we study and discuss the grace of God, the "varied grace" of God. One list of His priceless gifts that have enriched every believer, drawn up by an institute group, includes the following:

The Gospel
Prayer
Saving faith
Christian hope
Forgiveness of sin
Serving strength
Eternal life
Peace of God
Witnessing, saving power
The joy of the Lord
The comfort of God
Friendships
Beauty around us
Knowledge
The love of God
Sonship in the family of God
Fellowship in the Church of God
Fellowship with Christ the Savior
Fellowship with the Holy Spirit, the Counselor
Fellowship with God the Father

Then, overwhelmed by a sense of gratitude, coming to know God more truly as the God of grace, in the spirit of the prostrate Saul of Tarsus, the believer wants to cry: "O Lord, what can I do for you? You have done so much for me!" Then it is not difficult to believe that Christian stewardship should express itself through all vocations, all the days of the week, and through all relationships.

We always try to have a course in evangelism presented in our stewardship institutes, for these two, stewardship and evangelism, are inseparable. One cannot exist without the other. They are the two wings of a bird. The church is the body. It soars into the heights when the two are strong. If one fails untimely descent is sure.

I want to tell you of one of the great stewards of whom I have known in the Philippines. He was a farmer whose education had not gotten beyond the three "R's."

My closest colleague, the head of the Department of Evangelism and Stewardship under which I have been working, had just had part in a Sunday service in a small mountain church in which 23 adults and young people had confessed their faith in Christ in baptism. As the congregation was leaving the church, my colleague, Mr. Taglucop, said to the minister, "You must be exceedingly happy to have so many new believers enter the fellowship of your church today." "Of course I am," was the response, "but," added the minister, "I'm not the person most responsible for this group being ready for membership in our church today. Seventeen of the people, humanly speaking, have come because of one man. He's sitting back there on the last bench."

Mr. Taglucop went back to talk with this remarkable steward of the Gospel. He immediately noticed that one of his legs was two or three times normal size. This led Mr. Taglucop to say to the man, "Did you visit the homes of 17 of these people who were baptized and witness to them about Christ?" "Oh yes!" he replied. "But in these mountains how did you do it with that leg?" "Oh," said the man, "God gives me the strength to drag it along." "But I hid in these mountains during the war," said Mr. Taglucop, "I know how steep the trails are." "Yes, but you know, too, how God provides the roots for us to use in pulling ourselves along." (The continuous tropical rains cause the trees to develop more roots at the surface

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NEWS FROM AFAR

ETHIOPIA

MRS. MALCOLM S. VANDEVORT, Associate Editor, Sayo, Ethiopia

Miss Marjorie Faught

FIRST IMPRESSIONS OF MAJI

My first impression of Maji as seen from the air was one of rich green beauty of hills and valleys. It is truly the most beautiful part of Ethiopia which I have seen. The airfield is on a large plain; so far no other flat place long enough for an airfield has been available. Just recently one nearer town is being considered. Hazel McGeary met me in the jeep truck, and we had a three-hour ride up the 35 miles to Maji town and our station. As we climbed we looked back at the plains we had left; we saw the road far below us; and as we looked ahead we saw the road high above us. I wondered how we would reach it, but we did. We passed through a thick tropical forest, then again came out to lovely mountain scenery. We saw a few Maji people on the road as there are some villages back from the road. At the end of the climb as we approached our mission station, there were rolling green hills and our buildings perched on top of one of the hills. It is truly a city set on a hill and cannot be hid. May the light of the Gospel always shine forth from our hilltop to the Maji people around us.

The second impression is of the friendliness of the people and their genuine welcome to me. As the truck came to a stop at the house, the rest of the Mission family and some of the Ethiopian Christians were there to welcome me. I was hardly in the Harold Kurtzes' house to drink a cup of tea until the women were at the door to welcome me, and came in and drank coffee, and visited with us. That evening we missionaries had a dinner together, and though they hadn't killed the fatted calf, they had opened a tin of ham which is a rare treat in this country. The next evening all of us and the Christians on the compound had a *wut* and *enjera* feast together in the school-church building. There were speeches of appreciation and farewell for Mrs. Nessie Pollock who is retiring, and a welcome speech for the new nurse for the clinic. Ever since I knew that this was to be my future home when I returned to Ethiopia I tried to picture what it would be like, and looked forward to being here. Every day when I meet people they ask me if I have become accustomed to their country, and it didn't take long for me to be able to truly answer "yes."

My particular work here is in the clinic, and one doesn't have to work very long to get the impression that

this is a needy country. People of various tribes come to the clinic because they are in physical need of healing, but they don't know they need spiritual healing as well. Their need is my third impression.

The people come, from the well-dressed Amharas to the poorest tribespeople who wear only a hard dry hide, or a piece of cloth made out of harsh rope. Occasionally one will come wearing nothing but what he was born with. Some have various tribal marks; others have large holes in their ear lobes for earrings; still others have their lips pulled away out for the insertion of a plate. They have various ornaments of beads around necks or waists, and some wear charms or amulets which they no doubt have paid the witch doctor to give them as protection against sickness. One man took some cords off his sore leg when I told him it wouldn't do a bit of good.

As the patients gather in the morning, the clinic boy and I get things in readiness for treating them, then give them a Gospel message before they come inside. If it is very cold or raining, they come in for the message. Our problem in giving them the Gospel is their various languages. We have to have the message in three languages sometimes — Amharic, Maji, and Teshena. Then there are the Termas and Tids, and we don't know their language. Several of our Christian Majis interpret into Maji; two school boys know Teshena, and they help too. The two boys who know Teshena are now taking the Communicant's Class with Rev. Mr. Kurtz and are making a profession of faith. One by one they are coming to Christ and we pray that they will get the vision of doing evangelistic work among their own tribespeople. Our Christians here seem really concerned about the pagans round about them. So please pray for us as missionaries, and for our Christian Ethiopians, as we work together to bring the Light of the Gospel to those around us who yet sit in darkness.

Marjorie Faught

UPPER NILE MISSION

MRS. J. LOWRIE ANDERSON, Associate Editor, Malakal, The Sudan

WHY I BECAME A CHRISTIAN
By a Sudanese Boy

When I was a small boy I used to think a lot about my life and the life of other creatures. When a boy is walking with his friends on a journey sometimes there comes a silent time when they do not talk to one another. They can not tell the reason why they stopped talking, but it is because they were thinking and each one has brought the whole world to his mind. I was often thinking about why the world was created, and how it was created so wonderfully that there is water that flowed day after day and year after year. Many animals are created many different ways. Some of them feed on other animals and others feed on even their own kind.

I used to think of the world as full of people. They live and young ones are born and they die. Will it be that I will die too? If so then what was the use of being born? I used to cry when I thought of that question.

When I grew a little older I forgot all about this. I became a troublesome boy. When I was sent to guard my father's sheep I would fight the other boys. So when I told my father I wanted to go to school he didn't expect me to stay long because he knew I was hot tempered. Of course even now in some cases I get angry easily.

When I heard about God in the mission school I began to go back to my old thoughts about creation. I asked myself about many questions,

saying, "Am I not lucky God created me a human being? If I had been created a fish, another fish might have feasted on me already. But God has created me as a person and has brought me to know about Himself, and His world, and the suffering of His only Beloved Son whom He offered to the world for any life that needs Him."

I try to remember that many of my friends in the villages are thinking the way I once did. It is my duty to attract them to God and to make them understand what I know now.

Andrew Wieu

THE NORTH SUDAN

MRS. RIED F. SHIELDS, Associate Editor, Khartoum, The Sudan

SUDANESE HOSPITALITY

One of the things that impressed me most when I first came to the Sudan still impresses me a great deal and that is the Sudanese art of hospitality. This was evident even at the airport the morning I arrived. The cablegram announcing my arrival didn't arrive until after I did; consequently there wasn't anyone at the airport to meet me. After I had passed through customs inspection I sat down to wait for someone from the Mission. I didn't know, of course, whether word had not arrived or whether the representative of the Mission had been delayed. After all the other passengers from the plane had left the customs room and I continued to sit still, one of the inspectors asked me if I would like him to call a taxi for me. I thanked him and said it wouldn't be necessary as someone was going to meet me. When he saw me still waiting a half hour later, he again asked if he couldn't call a taxi. I assured him someone was coming. I was still there about fifteen minutes later when he passed through the room so he asked if I wouldn't like to phone the party that was to meet me. Since it was only about 4 A.M. I said I would rather wait a little while so he asked if he couldn't get me some coffee. Since I had just had some in Cairo I declined his offer.

By five o'clock I was getting pretty sleepy so I accepted his offer to telephone someone. I had forgotten that everyone would be sleeping outdoors and probably wouldn't hear the telephone. I tried all the numbers in the directory that were listed under American Mission and received no answer. I waited a few minutes then started all over again. This time I got an answer from the first number. It was Dr. Ried Shields. He was very much surprised to learn that I was at the airport as my cablegram hadn't arrived. He came right out and got me.

When we arrived at his house, Rev. James Deemer was waiting to take me to Omdurman where I was to teach in the Commercial High School. I arrived there just in time to have breakfast with Miss Evelyn Stewart and Miss Mary Anna Bode. Then I went over to the school to have my first introduction to the boys I would be teaching the next three years. I even visited some of the classes and assisted teaching two typing classes as Mr. Deemer was called out of class on official business. When school closed at 1:30 I was thoroughly convinced that I was going to like teaching in the Sudan. And now, after six months' experience I feel the same way except I love it instead of just liking it. In fact, if I am separated from my pupils for more than the usual week-end I find it lonesome. Right now I have been away from school for more than a month and I am getting very anxious to get back. School doesn't reopen for almost two months but I hope to visit some of our stations in the South during the next four weeks

so that will help pass some of the time.

Another thing that greatly impresses me is the way in which men greet one another when they haven't seen each other for some time. They embrace one another, pat each other on the back, shake hands and greet each other with many greetings which I haven't been able to learn yet. Even our boys at school do the same if they have only a four-day week-end sometimes. They seem to be so happy to be back in school again.

The hospitality we receive in the homes is very gracious. Even if we just stop to meet someone to go to another friend's house, the hostess of the house won't allow us to leave without having a cold drink or a cup of tea and a cookie. No matter how poor a home may appear to be, the hostess insists that the guest have a coke, orangeade, or a similar drink. All the people are very friendly in their homes. Even if you are a complete stranger they treat you like a "royal guest." I have visited in some of the homes with one of the Bible Women and I was received like a "queen."

As you can see, I haven't mentioned anything about the country itself. It has made some impressions but the people are what have made the most impression on me, and it is they I am most interested in. I covet your prayers for all of our work here but especially for our work at the Commercial High School at Omdurman. Pray that many souls may be won to Christ through our work at the school. We are still allowed to teach the Bible and we pray that our daily lives may be true witnesses which will help some find Christ as their Savior. It is very difficult for a Muslim to become a Christian here, for he must first go to the government and seek permission to be baptized. One young man who did so has been physically persecuted by his own father, who even threatened to burn him to death. Another young man who had no close relatives was baptized recently and as far as I know has not been persecuted in any way. But it does take a great deal of courage to take this step in changing from the religion of Islam to Christianity, so please pray much for our work here. (Neither of the young men referred to is a student in our school. I would have been very happy if they had been.)

Marjorie A. Banuat

PAKISTAN AND INDIA

MRS. CHARLES A. STEWART, Associate Editor, Gujranwala, Pakistan

SOWING THE SEED

What should one do when ushered into the presence of the mother and sister of a Muslim saint (holy man) who is called a "peer"? Should one bow as do other women who come to make request for a son or a charm to ward off disease? Since we had no such request we greeted them as we would any other women. We also gave the message of the Gospel, but there was little response. However, the peer's wife asked us to have tea at her house across the courtyard. While we drank tea on the lawn, a woman was saying her prayers on a mat nearby. Two Gospel portions were sold and we thought that was all the interest that would be shown in the house of the peer, of whose fame we had heard for some years.

However, on finishing her prayers, the woman invited us to the house of the second peer, a son of the first. This woman was a sister of the first peer and had had more contact with the outside world than most of the other women of the household. She and another woman asked questions about the "other helper" whom Christ

promised to send. Many Muslims think this refers to their prophet. We explained that these references were to the Holy Spirit. They listened with real interest and asked intelligent questions. We left a copy of the new Testament which the sister accepted gladly. We felt she would read it with understanding. We were invited to come again and stay all night and they would supply food and lodging.

A year passed and we went again to the same house. We found the mother and sister sitting on the same elevated platform, ready for the worship of devotees. The sister to whom we had given the Testament was also there and asked us to explain to them what we had told her the previous year, and also to sing one of the songs of David. Several books were sold and the sister gave an offering of 10 rupees for benevolences. This was more than the cost of the books taken both years. We learned that a son of this woman was reading at Forman Christian College, Lahore.

After 10 months we went again to this village. This time the interested sister was absent and no one else seemed interested in listening. We learned of a third peer who lives in the middle of the village. Never have I seen such a dark, narrow passage as led to his house, and in places a roof required us to grope our way in the shadows. It was a relief to come out into the light of day on the roof of the house where two women sat ready to receive visitors. One was writing a verse of the Koran to be worn as a charm by a sick child. Here we were offered fruit. The women were not interested in listening to the Gospel, so it was a surprise when the charm writer asked for a copy of the Bible and gave us five rupees for benevolences.

We can only pray that the reading of the Word may bring light to those who sit in darkness.

Helen Weede, Campbellpur

Entrance to outer courtyard of peer's house. One passes the offices of his secretary and other servants before coming to gate of the women's quarters.

The mosque at the peer's village

IMPRESSIONS OF A NEW MISSIONARY

Let's pretend that you are a new missionary in Pakistan. Before you arrive in the country you will have a mental picture of what you expect to find. When you arrive you will find that your mental picture was all wrong, so you will erase it and start over again. First you will look with awe at the camel-drawn cart that hauls your luggage away from the dock. This is probably the first camel you have seen outside of a zoo, but it will soon become a common sight.

One of the first pieces of advice you will be given is to keep a diary and take lots of pictures during your first year, because very quickly the unusual will become commonplace and you will soon forget that in New York or Chicago or Smalltown, USA, you don't find oxen, donkeys, and sheep wandering in the streets, or women carrying huge loads on their heads, or cars driving down the wrong side of the street (because the wrong side is the right side here).

You will not realize until later that when you left the ship you took your last look at a bathtub as we are accustomed to think of bathtub. You will soon discover that the bathtubs here are somewhat different—they are the old-fashioned galvanized kind which are filled with water that has been heated in a bucket, and when you finish your bath you pour the water out on the floor (actually a section of the floor called a "haus") and the water runs out through a hole in the wall to the outside. Most houses, you will discover, have hot and cold running water—hot in summer and cold in winter.

It is very likely that you will be surprised at the high standards of living of the missionaries. Most people have an inherent picture in their minds of the poor, starving, sacrificing missionaries. Very soon you will find that our missionaries live on lovely compounds, beautifully landscaped. Their houses are large—usually made of brick—and have many rooms. There are usually three or four bedrooms and often a bathroom adjoining each.

Another thing which will be different at first is having servants

around the house. Every household has a cook and nearly all have one or more servants besides. There is nearly always a gardener to look after the yard and garden.

In America you have thought of a bicycle as a plaything for children. Upon coming to Pakistan your idea will soon change. You will see that bicycles are an important means of transportation for everyone, young and old alike. One picture you will want to take for sure will be a picture of an elderly woman in high heels and hat cycling to church.

The British left many customs here. One of the main ones is the custom of afternoon tea. Everything, even a cricket game, stops for afternoon tea. You will soon decide that this is a very delightful habit—delightful, that is, to the palate, but sometimes disastrous to the waistline!

Before you've been in the country long you will be introduced to traveling on a Pakistani train. No diner or Pullman car here! If you are traveling overnight you will take along your bedroll. And you will certainly take along all the food and water you will need for the trip—as well as something for tea, for it will be a habit with you by then.

Until you've visited a village you haven't really seen Pakistan. All your life you've seen pictures of mud houses with manure cakes stuck on the walls to dry, and sewage canals running down the middle of the mud streets. But somehow it seems that these things really exist only in pictures until you see a village.

You will be struck by the friendliness of the people in Pakistan, both the missionaries and the nationals. And before you've been here very long, you will feel as if you belong here, and you'll have an entirely different picture in your mind from the one you had when you left home.

Evelyn Calderwood, Murree Hills

THE ENTRANCE OF THY WORD GIVETH LIGHT

As usual the readers had been gathering in the "school" room (donated by one of the village families) and as they arrived had been intently reading aloud to themselves or to a helper beside them. After half an hour the quiet teacher, sitting

"Mud houses with manure cakes stuck on the walls to dry"

on the floor among them and knowing that nearly all had now arrived from their barnyard chores, the supper tasks, and putting the children to bed, broke into the buzz of voices, saying, "Tonight who will read and pray for us?" I discovered that it was the custom each evening for one person, unrehearsed, as he or she seemed to be led, to rise at this invitation and announce a reference from the Gospel. It would be in the very place from which the individual was then reading. A bit haltingly or quite clearly, depending on the reader's ability, a few verses would be read. Then all would reverently bow while he led in prayer. There was always thanks to God for opening their eyes through reading the Word of God, and often there was thanks that God had given them in Mohanwali a chance to stop being animals and to become men. There was a request for His help in the evening's work, for progress in reading and in living what they learned. It was a quiet, stirring moment.

From our *Tentpur* camp among the cotton and mustard fields just beyond the village pond, as soon as supper and prayers were over, several would go each evening to help the readers. The project had been going five months under Laura MacLachlan's adult literacy scheme, and was led by the tireless, self-giving Lal Din. He was by that time completely beloved by the whole village. The mud room 17x24 with difficulty held the 75 or 80 of all ages who came. It was cold, and they liked to close the door, the only means of ventilation! Presently you could cut the air with a knife, and the buzz rose to a crescendo. As we sat cramped to see the reader's book, Master Lal Din's question brought welcome respite, "Who will read and pray tonight?"

This evening Sardar, the quick-witted, attractive headman of the village rose up out of the homespun cotton bedspread in which he was wrapped. He read well, and prayed earnestly and intelligently. Before he sat down, he said, "You all know what kind of man I was before we began to read "The Glasses of Knowledge" (adult literacy primer inspired by Dr. Frank Laubach). You know that I was a thief, and your leader in wickedness. Even our children knew the ways and instruments of thieving, for we were all in it. Now Jesus Christ has changed my life. I am a new man. You know that, too. It has happened because of the words of this Book (holding up his paper-bound Gospel of Mark, dog-eared from constant use.) We are very thankful."

One evening we were overjoyed that Sohan came and began as late as that to read the primer. He explained, "I have no son to help me, only daughters. It has taken all my time to care for the land and the cattle, and there's not been time to read. (Perhaps his heart had not been touched until then!) Now the crop is in, and I have started to read with the teacher." Sohan is bright and has been spurred on by an overwhelming desire. His mien was expectant, and he read seriously whenever he had time. Master Lal Din reports that when he finished the book of Mark he closed the book and with deep emotion took hold of his teacher saying, "You have made me a Christian by teaching me the words of this holy book." It was a precious moment for both pupil and teacher.

This man who had been a "born" Christian has evidently been born anew in Christ Jesus. His life has been rugged and full of poverty. Once he even left the village to make a better living far away. There he was caught stealing. In police hands, he appealed desperately to the local missionary, who, though a stranger, helped him pay the fine. He returned home, and slipped into the life of a thief, joining with the rest in the questionable pursuits which had brought the village into disrepute. He is now counted among those who have wisdom to rule the village.

Taro with a babe at her breast and one tugging at her skirt has become

(*Continued on Page* 99)

Red and Yellow,

Worship Him in

THE TRUTH

MRS. WALKER S. BRO

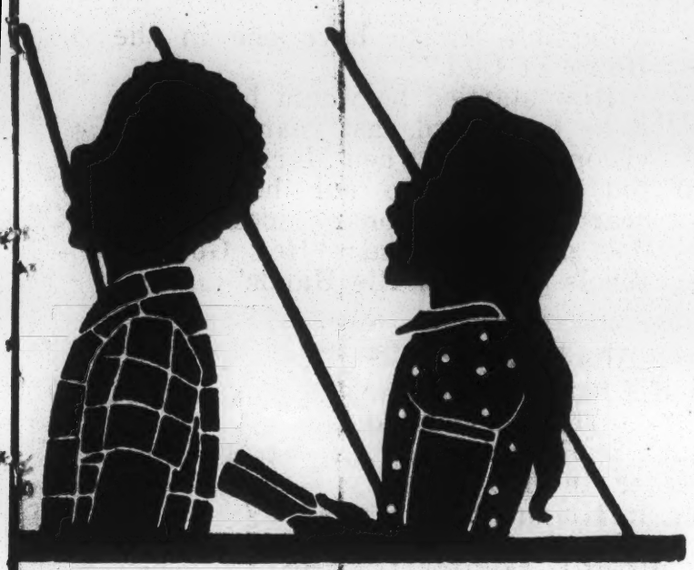
In considering Jonah's prejudice, let us remember that Jonah is the Jewish nation, the Chosen People, and Nineveh is the Gentile world. The Church is the new Israel, and our "Ninevites" are those "others" to whom we are to minister.

When Jonah turned to flee from the presence of God, he was disobeying God as the result of prejudice. Jonah had to be brought to the truth about race. So do we! Jonah was selfishly concerned about his own salvation; God was concerned about the salvation of the people to whom He had commanded Jonah to go as a missionary. Through Jonah, we are taught that the church's purpose is to carry God and His love to the world . . . that is, to the "Ninevehs" everywhere.

Jonah was guilty of having an unbalanced sense of values, until "when my soul fainted within me, I remembered the Lord . . ." In remembering the Lord, he also remembered the Lord's command: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (3:2.) Jonah's message from God was received and the people believed God, repented, and were saved from destruction.

Christianity has an active and a passive side. The passive is used to gather strength for the active. Jonah was wanting to be a chimney-corner person. There was much to be done outside the environs, but he felt cozy, protected, and secure in keeping his life and religion to himself. The withered gourd was far more tragic to him than the lives of an unsaved neighboring people, the Ninevites.

This brings to mind the story of a man from the hills. He and his wife lived in the back-country area, where their only recreation was the Saturday night square dance. For 50 years they attended regularly. Finally, the wife died, and no one expected to see him that week. He appeared, however, as usual, at the dance. When they mentioned it to him, he commented: "Well, ya see . . . she warn't no blood kin." Jonah felt that the people of Nineveh weren't his responsibility because they weren't blood kin.



Black and White

irit and in Truth

OUT RACE

Hamburg, New York

Jonah's prejudice, like all prejudice, was caused by selfishness.

The Ninevites were foreigners to Jonah. They lived outside the boundary of his interests. They were different, and therefore, repugnant. He preferred as did the Priest and the Levite, to "pass by on the other side."

Finally, when he followed God's direction, he brought great blessing. He found great opportunity for service when he once decided to obey God. Contacts with others who live on the other side of the world, or on the other side of town, or who speak a different language have brought blessings to us.

A young American paratrooper in the last war learned to be grateful to all kinds of people. He was shot down over enemy country. His legs were crushed, his face cut to ribbons. A poor French farmer found him. A Negro G.I. and a German helped him. A Roman Catholic priest smuggled him to a field hospital in time to save his life. A Jewish surgeon operated on him, fixed his leg, and rebuilt his face. He came back to himself in an English hospital. And that is why he says his home will always be open to all kinds of people—every day, not just on special occasions.

Our local church finds its worship enriched by worthy suggestions from other denominations. We enjoy the blessing of a monthly Communion service, and we find our Confirmation service of equal status with Christmas and Easter, thanks to our good members from Episcopal and Lutheran backgrounds.

Let us face it on the church-wide scale. I have known some United Presbyterians who believed that they were among those in the inner circle, who deserved more than any other group to sit on the right hand of God. Let us pray that in our union we shall be blessed with larger horizons. We shall see much that is valuable in the sharing of our worship with those from other denominations. Let us be ready to receive blessings denominationally, as our doors are enlarged.

A saint from Scotland told us about a friend who probably had read

Psalm 150 many times in family worship but who still believed that there should be no organ in his church. When an organ was installed, he found a church of another denomination. It had an organ also. When asked for his explanation, he said, "Well, you see, it's all right to have an organ in the meeting-house but it's a terrible sin to have one in the House of God."

How startled he would have been if he had heard, last year, the television program when Marian Anderson brought into our homes and hearts the missionary message of that great spiritual: "He's Got the Whole World in His Hands":

He's got that gamblin' man in His hands;
He's got that lyin' man in His hands;
He's got that crap-shootin' man right in His hands;
He's got that little bitsy baby in His hands;
He's got you and me, Brudder, in His hands;
He's got you and me, Sister, in His hands;
He's got everybody in His hands;
HE'S GOT THE WHOLE WORLD IN HIS HANDS!

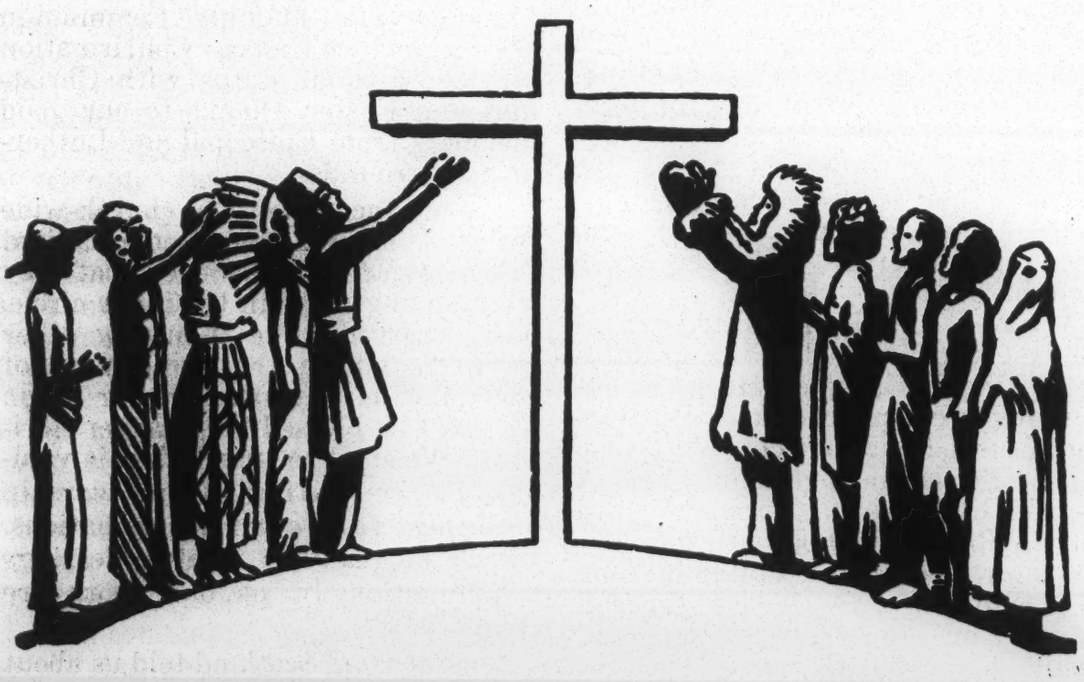
Let us resolve this day to serve Him in HIS way—not Ours.

In Christ there is no East or West, in Him no South or North;
But one great fellowship of love throughout the whole wide earth.

In Him shall true hearts everywhere their high communion find;
His service is the golden cord close binding all mankind.

Join hands, then, brothers of the faith, whate'er your race may be.
Who serves my Father as a son is surely kin to me.

In Christ now meet both East and West, in Him meet South and North;
All Christly souls are one in Him throughout the whole wide earth.



CHURCH PRESS MONTH

October is the month in which churches and church members throughout the nation are asked to help strengthen their church papers. Every church member needs to be intelligently informed about not only his local church but the life of the church around the world.

What can *you* do to help during Church Press Month? Subscribe to *The United Presbyterian* and MISSIONARY HORIZONS or renew your subscription promptly. After you have glanced at the 1958 *Program Calendar* on page 101, you will not want to be without the valuable historical material that will be published in this Centennial Year.

If you benefit from reading your church papers, mention particular articles in conversation with your friends. "Did you see that story in MISSIONARY HORIZONS about .....?" may be all they need to stimulate their interest.

See that newcomers in your church or group are introduced to the magazine. MISSIONARY HORIZONS repeats its offer to send sample copies on request. Write to the Editor, 906 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa., stating how many you can use.

NEWS FROM AFAR

(*Continued from Page* 95)

a helper to the older woman who is leading the older women's Sabbath School class. Furthermore, Taro encouraged her rather dull husband to begin the primer, although he consistently refused to read. Now she has herself taught him to read in the Gospels.

Iqbal will soon be married and go to her husband's village. She has read the four Gospels and begun the Epistles. Her enthusiasm was so keen that she went with us to help teach the Bible in near villages. She will keep up her habit of daily reading God's Word, and become a gracious influence in her home.

These are "samples" from Mohanwali, a village of 127 Christians, of whom all who are able to learn to read are now new literates. They appear to be a transformed people. They are the clearest demonstration I have seen of that truth that "The entrance of thy Word giveth light."

Eva Hewitt, Pasrur, Pakistan

The Women's Missionary Society of the Glade Run Church of Cooperstown, Pa., has established a fund in memory of Miss Emma Dean Anderson who left this church in 1881 and spent 56 years in the foreign field. This was established in the hope that someone would follow in Miss Anderson's footsteps. A special offering was taken in honor of her birthday Sept. 5.

The boxed quotations beginning on page 108 are from well-known Negro spirituals.

PROGRAM CALENDAR — 1958

"The Changeless Christ for a Changing World!" What theme could be more fitting for a year in which we shall review the 100 years of history of our denomination and the 75 years of existence of our women's organization? And in which we shall become part of a new church with many changes in structure and procedure anticipated?

In the 1958 *Program Calendar* (briefly summarized on opposite page), the program topics emphasize the changing world over the past century, while the worship topics present the changeless Christ according to His own claims.

The year begins with a study of the interdenominational foreign theme "Japan," a wealth of resource material being offered by Friendship Press. Later it includes a study of the interdenominational home theme, "Christian Concerns of North American Neighbors." Since our Church has no work in either of these areas, a start will be made toward acquainting United Presbyterians with the work of the Presbyterian Church USA there. Both Churches now have interests in the Middle East, which will be studied in the fall.

The 1958 *Program Calendar* has been made available this year a month earlier than usual, in order that local program committees may have more time to plan ahead for meetings during this important year. The committee which prepared it made a special effort to have it ready by October instead of November and the printer cooperated. The committee consisted of Mrs. James T. Vorhis, Mrs. Edwin B. Hurrell, Mrs. John E. Wunderley, Mrs. William S. Houston, Mrs. Samuel B. Copeland, Miss Evlyn W. Fulton, and the editor. Mrs. Houston made the line drawings related to the worship topics.

According to present plans, the material for 1958 programs will continue to be published in MISSIONARY HORIZONS a month in advance of the program date. Probably a united study program will be used in 1959.

If each member of your group has a *Program Calendar* she can more easily keep posted on the dates and topics of meetings and her share in them. A theme song, prayer suggestions, Reading Course list, and space for writing in names of leaders have been included. This 24-page yearbook is still 10¢ each plus postage. Use the order form below.

To Mrs. Ralph H. Arnold, 510 S. Trenton, Pittsburgh 21, Pa.

I enclose $..... for which please send to me ..... copies of the 1958 *Program Calendar*, at 10¢ each plus ....., my estimate of the postage needed to mail them to me. They are for the ..... Society of the ..... congregation.

Signed .....

Address .....

.....

PROGRAM CALENDAR — 1958

Theme—THE CHANGELESS CHRIST FOR A CHANGING WORLD

"Jesus Christ is the same yesterday and today and for ever."
Heb. 13:8

JANUARY

CHANGING JAPAN

Worship: "I Am Alpha and Omega"—Rev. 1:8; Heb. 13:8-16; Isa. 41:1-4; Isa. 44:6-7

Program Topics:
1. The Japan of Yesterday
2. Rebuilding on Old Foundations
3. Enlarging the Borders

FEBRUARY

CHANGING GOSPEL VEHICLES

Worship: "I Am the Light of the World"—John 9:1-7; John 1:1-5

Program Topics:
1. Sailing Vessel to Jet Plane
2. Muleback to Missionary Aviation Fellowship
3. Drums to Electronics

MARCH

THE CHANGING WORLD SCENE

Worship: "I Am the Door"—John 10:9; Hosea 2:15; Rev. 3:7-8

Program Topics:
1. Egypt
2. Pakistan-India
3. Sudan, Ethiopia
4. America

APRIL

THE CHANGING APPROACH

Worship: "I Am the Resurrection and the Life"—John 11:25; John 20:11-18; I John 1:1-3

Program Topics:
1. Pre-Service Training of Missionaries
2. Ecumenical Mission
3. Varied Avenues of Approach
4. Foreign and Exchange Students

MAY

THE CHANGING U.P. CHURCH

Worship: "I Am the Way"—John 14:6; Isa. 35:8-10; Matt. 7:13-14

Program Topics:
1. Heterogeneous Background
2. Moving Population
3. Growth of Indigenous Church Overseas
4. Prospects with Presbyterian Church USA

JUNE

THE CHANGING WGMS

Worship: "I Am the Truth"—John 14:6; I John 5:18-20

Program Topics:
1. Yesterday
2. Today
3. Tomorrow

JULY

EQUIPMENT FOR CHANGES

Worship: "I Am from Above"—John 8:23; Phil. 2:5-15

Program Topics:
1. Preparing for Leadership in Women's Work
2. Educating for Social Action

AUGUST

NEVERCHANGING VALUES

Worship: "I Am with You Always"—Matt. 28:16-20; John 5:19-27

Program Topics:
1. "Worship the Lord"
2. "Freely Give"
3. "In Everything Give Thanks"

SEPTEMBER

OUR NORTH AMERICAN NEIGHBORS

Worship: "I Am the True Vine"—John 15:1-9; Luke 13:6-9

Program Topics:
1. To the North—Alaska, Canada
2. To the South—Mexico, the Caribbean
3. To the West—Hawaii

OCTOBER

CHANGING PATTERNS IN THE MIDDLE EAST

Worship: "I Am the Good Shepherd"—John 10:14-16; Ps. 23

Program Topics:
1. Through the Ages
2. The Search for the Good Life
3. Islam Faces a New Day

NOVEMBER

BROADENING VISION IN THE MIDDLE EAST

Worship: "I Am the Bread of Life"—John 6:35-40, 48-51; I Cor. 11:23-24

Program Topics:
1. For the Ancient Eastern Churches
2. In Church-Mission Relationships
3. In the Role of Christianity

DECEMBER

THE UNCHANGING EVANGEL

Worship: "I Am the Son of God"—John 10:36-38; Luke 2:8-20; Mark 1:9-11

Program Topics:
1. The Changeless Message
2. Bearers of the Message

NOTICE

Letters mailed to the presbyterial recording secretaries in September will serve as reminders that it is time to fill in the traditional white blanks used in requesting credentials for delegates to the WGMS Convention which will convene in Pittsburgh, Pa., May 24-27, 1958.

When these blanks are filled in and returned to the Convention secretary by Jan. 1, 1958, the presbyterial is listed on the Honor Roll which is published in installments in MISSIONARY HORIZONS, in the December, January, and February issues.

Program planning, committee appointments, and arrangements for transportation and housing are simplified when this request for promptness is honored. Since each presbyterial is asked to send its full quota of delegates to this Seventy-fifth Anniversary Convention, the Convention officers and members of Allegheny and Monongahela Presbyterials urge your cooperation.

Mrs. Grant B. Gibson, Convention Secretary

STEWARDSHIP EDUCATION AND THE "YOUNGER CHURCHES"

(*Continued from Page* 87)

of the soil, and they also wash away the surface soil, leaving roots exposed.)

Then Mr. Taglucop said to the man, "You should go to the hospital to get your leg cured, if possible, before it's too late." "How long would it take?" "That's hard to tell," said Mr. Taglucop, "maybe several months." The man shook his head. Mr. Taglucop thought he was afraid the costs would be too great, so he told him not to worry about that. Friends would help. "No," the man said, "it isn't that." "Then what is it?" His reply was, "There are still seven more families that haven't come."

A year later when Mr. Taglucop returned to that community he found one of those seven families in the Church, but our faithful steward of the Gospel, with the bad leg, had already rendered up the account of his earthly stewardship. How we wish his life might have been spared. But what a sense of stewardship of the Gospel this man possessed! The pearl of great price, the "varied grace" of God, was so overwhelming to this man, the possible loss of a limb, or even of this temporal life, must not stand in the way of sharing this treasure we all have in earthen vessels.

The great responsibility and promise of ministerial and lay training in stewardship and in its inseparable counterpart, evangelism, needs to be kept before us continually.

If you have already sent in a questionnaire like the one on the opposite page, of course you need not send another.

Opinion Poll—Please Tell Us What You Think!

As we look toward the consummation of union between the United Presbyterian Church and the Presbyterian Church, U.S.A., it is an opportune time to give thought to the type of magazine desired by the women of the new church. At present each church has a women's magazine:

United Presbyterian—MISSIONARY HORIZONS, 64 pages, 11 issues—$1.50 (Subsidized).

Presbyterian, U.S.A.—*Outreach*, 32 pages, 10 issues—$1.00 (Not subsidized).

Please answer the following questions:

1. Are you a subscriber to either magazine? Yes.....; No.....
2. Do you favor having a new magazine for the new united church to replace the two above as a journal for women's organizations? Yes.....; No.....
3. What maximum price would you be willing to pay? $1.00.....; $1.25.....; $1.50.....; $2.00.....
4. How many issues do you think are important to do our organizational business? Please check: Monthly.....; Bi-monthly.....; Quarterly.....
5. What features should be included to fulfill the purpose: Inspirational features.....; Articles on the work of the Boards .....; Program helps.....; Organizational helps.....; Others .....
6. What new features would you like?.....

Please fill this in and send it to

MISSIONARY HORIZONS
906 Publication Bldg.
209 Ninth St.
Pittsburgh 22, Pa.

by **October 20, 1957**. Ask a friend in your women's organization who knows about the magazine but who does not subscribe to fill in the duplicate below and mail it in with yours.

1. Are you a subscriber to the magazine? Yes.....; No.....
2. Do you favor having a new magazine for the new united church to replace the two above as a journal for women's organizations? Yes.....; No.....
3. What maximum price would you be willing to pay? $1.00.....; $1.25.....; $1.50.....; $2.00.....
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6. What new features would you like?.....

WORLD PRESBYTERIAN ALLIANCE

DEPARTMENT OF WOMEN'S WORK

AMERICAN AREA NEWS BULLETIN

MARGARET WEBSTER, Toronto, Canada

I want to . . . share with you any news that I have about progress in the various women's organizations in our Presbyterian and Reformed family on this continent.

You will be interested to know that I have received copies of similar news bulletins circulated in the European and the Australasian and Asian Areas of the Alliance. I hope that you keep watch in the issues of the *Reformed and Presbyterian World* for excerpts from these news bulletins. Lady MacDermott, the chairman of the Department of Women's Work, visited South Africa during the early part of the year and had a number of interesting contacts with the women's organizations there.

North American Area Council Meeting

The *Associate Reformed Presbyterian* Synodical Journal . . . carried a report (written by the president of the Women's Synodical Union—Mrs. T. Clyde Brown) of the North American Area Council meeting held in Atlantic City in February. Some women from a majority of the Presbyterian and Reformed Churches in the Area were present. A report of women's work in the Area was given by the North American Area Corresponding Secretary of the Department of Women's Work.

The women present were particularly interested in the report of progress in studies in the Alliance's Commission on Ordination given by Dr. Rachel Henderlite.

Studies on the Laity and Cooperation

The magazines of the service women's organizations continue to report studies on the statements issued by the World Council of Churches on the "Ministry of the Laity" and "the Cooperation of Men and Women in Church and Society," and on related subjects. The women of the *Presbyterian Church, U.S.*, are being encouraged to undertake study related to the report on the place of women in the Church as submitted to the 1956 General Assembly.

Annual Meetings

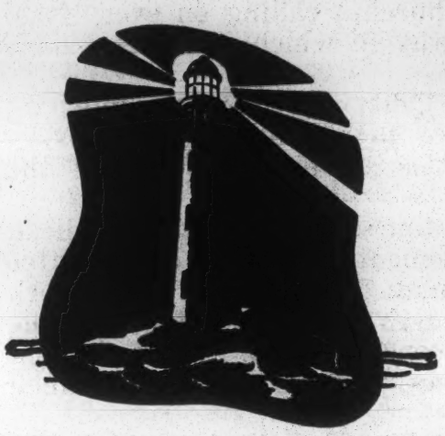
. . . At the Council Meeting of the Women's Missionary Society (W.D.) of the *Presbyterian Church in Canada* held in Toronto in May, Miss Agnes Roy, executive director of the YWCA of Canada, using the title "Women Are People" emphasized the increasing role that women should take in church and society today. The annual meetings of the Women's Association and the Woman's Missionary Society of the *United Church of Canada* both had guests from the United States—Mrs. W. Murdoch MacLeod, general director, National Council of the Churches of Christ, USA, and Mrs. Frank Brooks of the Woman's Division of Christian Service of the Board of Missions of the Methodist Church, USA.

The Women's General Missionary Society of the *United Presbyterian Church of North America* held its 1957 Convention in Indianapolis from June 11 to 14. On Friday, June 14, all women of the United Presbyterian Church, including those on the Church's mission fields around the world,

(*Continued on Page* 120)

Miss Margaret Webster is corresponding secretary of the Department of Women's Work for the North American Area.

This And That From Here, There, And Everywhere



→WORLD COUNCIL URGES ACTION ON VITAL ISSUES—Declaring that "not in any year since the formation of the World Council of Churches have we been confronted by so many critical situations as today," WCC General Secretary W. A. Visser 't Hooft summed up the work of its policy-making Central Committee, which concluded its nine-day annual meetings Aug. 7.

The Central Committee resolutely reaffirmed its stand taken at Evanston in 1954 that "segregation based on race, color or ethnic origin is contrary to the Gospel and incompatible with the Christian doctrine."

After hearing a report from Dr. J. Oscar Lee, the body voted to secure for a three-year period a consultant and field worker in race relations who would visit areas of racial and ethnic tensions. Dr. Lee, who is executive director of the National Council of Churches' Department of Racial and Cultural Relations, recently returned from an extensive study of such world areas at the request of the World Council.

The Central Committee also expressed "thanksgiving" for the improvement in race relations in many areas "where devout pastors and laymen, some at the risk of economic status and even life, have exercised wise, patient and persistent witness."

—*Religious Newsweekly*

→NEWCOMERS TO CHICAGO WELCOMED BY CHURCH FEDERATION—New residents in Chicago's vast metropolitan area now have "friends in court" at headquarters of the Greater Chicago Federation of Churches.

The newly arrived Puerto Rican family, the Indian accustomed to life on the reservation, and the Chinese and Negro family looking for a place to live are taken in hand by members of the federation's Newcomers' Commission, a unit of its Department of Social Welfare.

"Through this commission," declared the Rev. James S. Caskey, its chairman, "Chicago's churches are making a major effort to give resettlement assistance, encourage church membership and, in general, to help the new arrival adjust to city life."

The needs of Chicago's 100,000 Mexicans and Puerto Ricans are the concern of the department's newly organized Latin-American Committee, Mr. Caskey said. Members of this group have inaugurated a "program caravan" to help make their needs known in the churches. They give special attention to problems of credit buying and rentals and also work for passage of bills in the state legislature aimed at improving living and working conditions for the newcomers.

"Perhaps more than any others, the Indians need our help and understanding," Mr. Caskey said, adding: "The department's Joint Indian Committee is always busy and the work of the Refugee Committee never ceases."

—*Religious Newsweekly*

→"THE NATURE OF THE UNITY WE SEEK"—The first North American Faith and Order Conference concluded an eight-day meeting at Oberlin College with a message to the churches calling on every local church and congregation to examine "the way in which it makes visible the nature of the Church of Christ."

The conference on "The Nature of the Unity We Seek" adopted an 800-word message which asks the churches to share in the discovery made by conference delegates of "solidarities among Christians of the most varied inheritances."

Representatives of the 34 U. S. and Canadian Protestant and Anglican churches at the conference endorsed the statement drafted by a committee of 13 under the chairmanship of Dr. Truman B. Douglass, New York City, a Congregationalist (now United Church of Christ) leader. The conference was called by the U. S. Conference for the World Council of Churches, the National Council of Churches, and the Canadian Council of Churches.

The message outlined unity including unity of faith, worship, and mission. It spoke of "a unity in which every church ministry is a ministry of and for all the members, bound together in a worshipping and sacramental community."

The message and the reports of the three major divisions and twelve study sections were the fruit of eight days of careful study by 279 representatives of 39 Christian bodies from the U. S. and Canada. There were 92 consultants and 36 accredited observers. Unofficial observers included Southern Baptists and two Roman Catholics.

—*World Council of Churches*

→DISASTER TAKES NO HOLIDAY—While millions of Americans were enjoying summer holidays, recent disasters in various parts of the world made heavy demands on America's churches for emergency relief. In a recent report, the executive director of Church World Service, Dr. R. Norris Wilson, summed up CWS actions taken:

When the Japanese island of Kyushu was struck by floods in July, leaving more than 600 dead, 150,000 homeless and 5,000 missing, CWS was able to send almost 30 tons of relief supplies immediately and more have since been dispatched to the area.

Also in July, when earthquakes rocked the mountains of Iran, CWS cabled $5,000 to American church workers there for emergency use. Within weeks, when two disasters struck Greece—a serious explosion and fire and flash floods—CWS provided tents and clothing and set up Share Our Surplus food distribution centers.

Earlier CWS sent relief supplies to Taiwan where a typhoon had left more than 50 dead and 1,100 homeless and destitute. In the same month, food was rushed to flooded areas of France and Italy.

Also in June, Dr. Wilson reported, CWS representatives were helping families left destitute by the fire which destroyed a section of Pusan, Korea, while others were speeding SOS food to northern India where the people were on the brink of starvation as a result of last year's floods.

Church World Service is the relief agency of the National Council of Churches.

—*The Religious Newsweekly*

→REFORMATION DAY—The 440th anniversary of the day Martin Luther nailed his 95 theses to the door of Wittenberg Cathedral will be observed in Protestant churches throughout the country on Reformation Sunday, October 27. This high point in the Protestant church calendar is sponsored annually by the National Council of Churches and its Department of Evangelism.

Tribute to the "long procession of heroes and martyrs who prepared the way for Luther and continued after him" are a part of the observance, the Rev. Dr. H. H. McConnell, acting executive director of the department, emphasized. "Reformation Sunday is one day in the year when the churches dramatize the significance of the roots of their faith."

Dr. McConnell announced that in New York City, the Rev. Billy Graham will conduct a significant service at the Polo Grounds for an estimated 50,000 people. This service will climax the October Visitation Evangelism Program, directed by Dr. McConnell throughout the Greater New York area, in cooperation with the Protestant Council of the City of New York.

Similar religious rallies are being planned, he said, in the St. Louis, Mo., Kiel Auditorium, the Buffalo, N.Y., Kleinhaus Music Hall and in churches and community halls in other cities across the nation.

"The Protestant message has its roots deep in centuries of Christian history," Dr. McConnell declared, "and the dramatic event at Wittenberg, recapitulated in the recent motion picture of Luther's life, is just one of them."

A pageant, "Voices of the Reformation," prepared for the National Council by the Rev. F. J. Yetter of Irvington, N.J., will be presented in many churches this year. In it are heard, among others, the voices of the "great Johns"—Hus, Calvin, Knox and Wesley—speaking in modern-day terms on issues still of vital Christian concern," declared Dr. McConnell.

A special order of worship has also been prepared by the National Council for use in the nation's more than 280,000 Protestant churches.

—*National Council of Churches*

→WORLD COMMUNITY DAY—A villager outside Khulna, East Pakistan, paddles down the river with his poultry and produce to be sold in the new cooperative center at town prices.

A young man in Samaria, the Near East, makes his choice of classes in which he can learn tailoring, carpentry, mechanics, or perhaps the making of artificial teeth.

Separated by thousands of miles and strangers to each other, these two and their needs and the needs of thousands like them have been the concern, at least indirectly, of ten million American church women throughout 1957. This concern is dramatized on World Community Day, November 1, sponsored annually by United Church Women of the National Council of Churches.

On that day women will gather in their churches to pray for peace, to bring an offering in money to assist emerging peoples in East Pakistan, the Near East, and Africa, and to present their "Parcels for Peace."

"Parcels for Peace" will contain blankets and household linens, warm clothing, yardage of denim for mothers to make into work clothes for their husbands and sons. These parcels prepared for forgotten children, homeless men and women in refugee camps in the Middle East and Southeast Asia, will be shipped overseas promptly from Church World Service centers in New York, Missouri, Indiana and California.

World Community Day will mark the culmination of many months of study on the part of church women of the problems of the emerging peoples of Asia and Africa. Through their new knowledge and through their belief in the right of every man to bread, freedom, and dignity, they will seek to open new opportunities for those who live in the less-developed areas of the world.

—*National Council of Churches*

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

"Lord, I want to be a Christian
In-a my heart."

PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."
Isa. 26:3-4

This Scripture long has been a most favored treasure of mine. Just recently I came upon a meditation based upon this passage by Grace Noll Crowell in her lovely little book *Meditations—Devotions for Women.* She states that the quality most desired by any serious-minded Christian today is very likely "peace of mind." We are told quite clearly how to possess it: we are "to stay our minds on God because we *trust* Him." This trust is "assured reliance" on the unfailing power of God, a "confidence in His willingness and ability to perform that which He promises."

The following paragraph I shall quote from Grace Noll Crowell because it seems so worthy of sharing. In these demanding days, when the world is so much with us that we sometimes feel, even as Elijah, that "I, even I only, am left," it is encouraging to hear the assuring voices of others who trust implicitly in the great "I am."

"Nothing can move the one who trusts his God with all his heart. Nothing can make him afraid, for he is linked to One all-powerful. The word 'trust' is as beautiful as the word 'peace,' but in a different way. Trusting is our part; peace is the gift of God."

Today's world needs women who have stayed their minds on God, serving their day and generation with a serenity which comes from an unswerving trust in the Changeless Christ, who is at once Redeemer and Friend sent from the compassionate Father to a turbulent world.

"I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings . . . Thou art the God that doest wonders: thou hast declared thy strength among the people." Ps. 77:11, 12, 14

SUGGESTED DEVOTIONAL HELPS

- *Meditations* (Devotions for Women)—Grace Noll Crowell
- *For Your Pilgrimage*—Emma Wysor Dunlap
- *Family Altar Stories*—A. L. Jones
- *Child's Story Bible*—Catherine F. Zos

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

"Rise an' shine, an' give God de glory, glory,
For de year of Juberlee."

WGMS CONVENTION THANK OFFERING CONFERENCE

The 1957 Convention Thank Offering Conference was directed by Mrs. S. A. Nesbit of Indiana Presbyterial. "Give, Conquer for Christ," the Thank Offering slogan chosen for the coming year, was an outgrowth of the Convention theme, "By This Sign Conquer."

Thank Offering goals for the denomination's Centennial Celebration were accepted by the Convention, namely: an increased Thank Offering by all 51 presbyterials, by an increased Thank Offering of each member in every society; an increased number of both Senior and Junior Life Members; an actual increased Thank Offering of approximately $17,000 for this year and an equal amount for next year in order to reach the desired goal of $350,000 by 1958, the Centennial Year.

The daily use of the Thank Offering box was urged. Since God has given us daily blessings, a genuine expression of thanksgiving is naturally a *daily* year-round Thank Offering for these many blessings received.

New Thank Offering materials were introduced for use during this Thank Offering season:

Leaflets—*Giving Thanks to God, Teens Ponder Thanksgiving, Teens' Prayer of Thanksgiving*

Bulletin—A Thank Offering bulletin with inside blank and Thank Offering information on the back page

Plays—*Let's Pretend, Fragrance for Remembrance, And Forget Not*

Services—*Unfolding of the Thank Offering Story* and *I Saw the Lord*

ATTENTION—Now available for WGMS society programs, a set of slides on Thank Offering accomplishments entitled *The Thank Offering Story,* which may be secured for a rental of $1.00 plus postage from Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa.

A "Special Thank Offering Form" was suggested, for local society convenience only, that could be enclosed in the Thank Offering envelope by those who desire to give a Senior or Junior Life Membership, a Life Directorship, a Memorial or an Honorary Gift. This form could easily be prepared by the society Thank Offering Secretary and distributed to members as requested.

"SPECIAL THANK OFFERING FORM"

Enclosed for a Senior Life Membership (or such) .....

..... Dollars

For (name) .....

Donor (name) .....

RECORDING THE THANK OFFERING

The society Thank Offering Secretary, Teen sponsor, and Junior superintendent should cooperate with the society treasurer in the following:

1. Recording the *names* and *donors* of Life Memberships, Directorships, Memorial and Honorary Gifts on the *Society Information Form.* This form is used only if there are Life Members, Directors, Memorial or Honorary Gifts. For the sake of accuracy, print or type the names and donors on this form; also see that the names of those receiving certificates are written plainly, completely, and correctly.

2. Recording the *amount* of the Thank Offering and the *number* of Life Members, Directors, Memorial and Honorary Gifts on the *Society Remittance Form* which the society treasurer receives from the presbyterial treasurer.

3. The society Thank Offering money, in dollars only, together with the Society Remittance Form and two copies of the Society Thank Offering Information Form must reach your presbyterial treasurer no later than Nov. 15.

4. The society Thank Offering Secretary should also be supplied with a copy of the Society Thank Offering Information Form in order to check certificates when received and to keep with her permanent society Thank Offering records.

5. At the presbyterial level, all Thank Offering money and the original Society Thank Offering Information Form must reach the office of the WGMS treasurer no later than Dec. 1.

6. The certificates for Life Members, Directors, Memorial and Honorary Gifts will be sent to society Thank Offering secretaries, Teen sponsors, and Junior superintendents who will present them at their next meeting.

7. The society Thank Offering secretary could arrange a special presentation of the certificates noting not only the privilege of Life Members to vote at the national Conventions but particularly the far reaching influence of these precious Thank Offering gifts that provide great joy, love, and true Light to those in need both at home and across the seas.

1956 THANK OFFERING SENIOR LIFE MEMBERS
$25 Each

1304. Mrs. Lillian R. Love, Thompsonville, Conn. By Miss Margaret A. Johnston and Mrs. Lydia J. Powell.

1305. Mrs. John Marini, Quincy, Mass. By the Golden Circle.

1306. Mrs. Leonard Trowsdale, Quincy, Mass. By the Golden Circle.

1307. Mrs. Frank Tangherlini, Quincy, Mass. By the Golden Circle.

1308. Mrs. Donalda McNeil, Watertown, Mass. By Cambridge WMS.

1309. Mrs. Marie A. Elston, Providence, R. I. By a friend.

1310. Mrs. H. Stuart Brock, Newton, Mass. By a friend.

1311. Mrs. James Calderwood, Newton, Mass. By a friend.

1312. Mrs. Otis MacGregor, Newton, Mass. By a friend.

1313. Mrs. William Sutherland, Newton, Mass. By a friend.

1314. Miss Dolena MacLeod, Newton, Mass. By the WMS.

1315. Judy Clixby, Birmingham, Mich. By Jane Luce.

1316. Janet Donald, Birmingham, Mich. By a friend.

1317. Elizabeth Yoki, Birmingham, Mich. By a friend.

1318. Miss Joyce Rankin, Drexel Hill, Pa. By Mrs. Harry Fritschman.

1319. Mrs. Morris Gay, Richmond, Ind. By her husband.

1320. Mrs. Harland Smith, Richmond, Ind. By her husband.

1321. Mrs. Frank Park, Richmond, Ind. By her husband.

1322. Mrs. David C. Bell, Jr., Richmond, Ind. By Mrs. David Bell, Sr.

1323. Mrs. Carlton Wilson, Richmond, Ind. By Mrs. John Pickett.

1324. Mrs. Donald Clark, Richmond, Ind. By Mrs. John Pickett.

1325. Mrs. Oliver Bogue, Richmond, Ind. By Mrs. John Pickett.

1326. Mrs. Roland Jellison, Richmond, Ind. By Mrs. John Pickett.

1327. Mrs. Lawrence Coblentz, Richmond, Ind. By Mrs. Oliver Bogue.

(*Continued on Inside Back Cover*)

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

"We are climbing Jacob's ladder,
Soldier of the Cross."

NOVEMBER PROGRAM SUGGESTIONS

The leaves of brown have come tumbling down and the autumn rains have come upon us. With *thankful hearts* we journey onward realizing anew that the God who painted the autumn beauty will make the winter storms abate! All along the way we have known His presence as He has spoken to us and given Light by His Word.

Bible Light and Meditation: Jonah 1:1-17; 2:10-3:10

THE STORY OF JONAH'S PREJUDICE

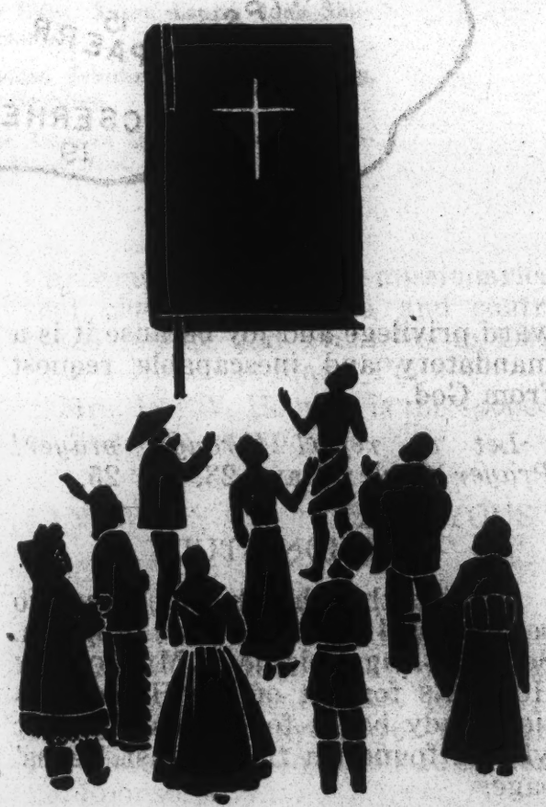
It is quite possible that God's other purpose in wanting Jonah to go to Nineveh was to suggest to His own nation Israel that He likewise was interested in other nations. Jonah's dislike to Nineveh was a patriotic one because of the brutal military might of Nineveh and its desire to oppose and conquer Israel. Because of this Jonah at first turned away from his God-appointed mission, fleeing in another direction to Tarshish rather than to Nineveh.

Returning later to Nineveh, Jonah proved true to the commission given him by God. In his faithful preaching at Nineveh, he no doubt related his experience with the great fish. As he spoke thus and in the name of the God of the nation whom the Ninevites had begun to conquer, they undoubtedly took him seriously and became alarmed. This in turn led to their repentance even though Jonah had come to them not to seek their repentance, but rather to announce their coming doom.

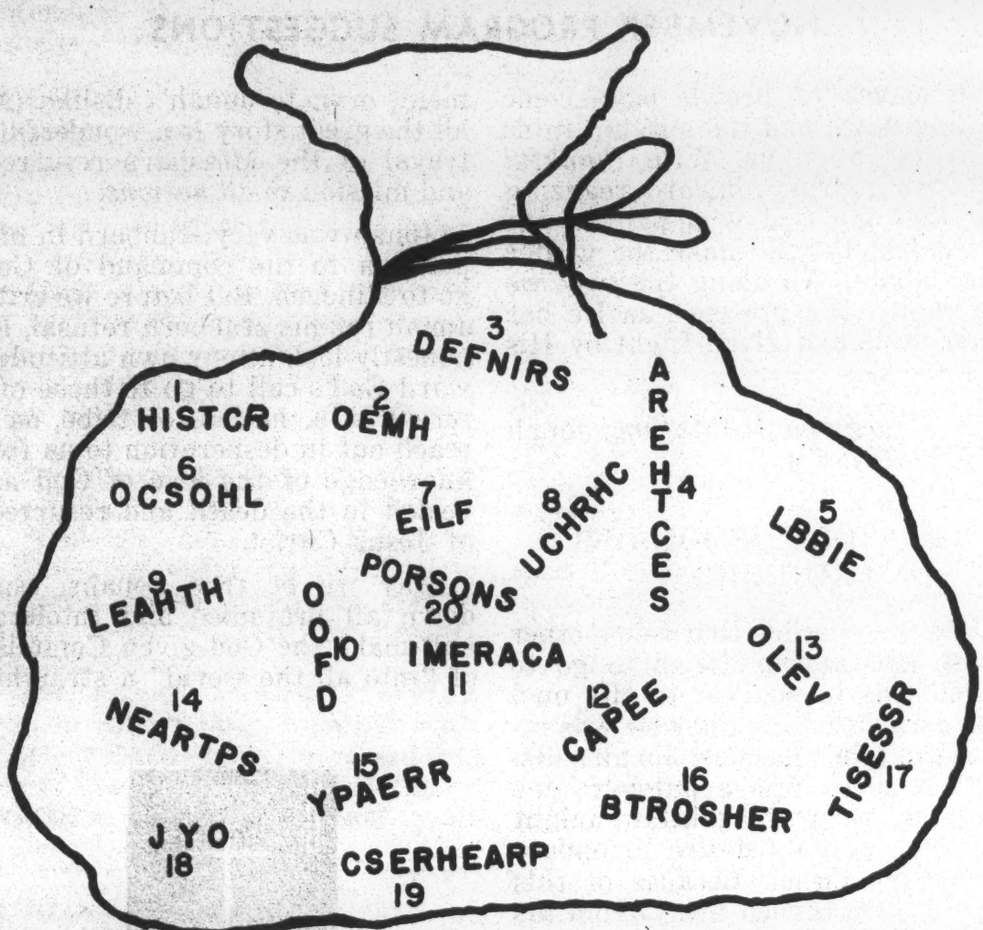
God was indeed merciful at their repentance and deferred just punishment, even to Jonah's dislike. All in all the great story is a wonderful portrayal of the Messiah's resurrection and mission to *all nations*.

Jonah was very stubborn in his opposition to the command of God to go to Nineveh. But before we criticize Jonah for his stubborn refusal, let us honestly look at our own attitudes toward God's call to go to those of different skin, nation, or tribe, as they reach out in desperation to us for the knowledge of the love of God as revealed in the death and resurrection of Jesus Christ.

May we be true Jonahs, tearing down all prejudice and intolerance, and make the God-given Commission of "into all the world" a straightfor-



A BAG FULL OF "THANK-YOUS" TO GOD



ward privilege and joy because it is a mandatory and inescapable request from God.

Let us refuel through prayer! Prayer Cycle: Days 23, 24, 25.

MISSION STUDY

"Christ, the Church, and Race" to be concluded in this month's program. See July-August issue of MISSIONARY HORIZONS for list of the Home Mission study books for Teens. The list will be found on the August Teens' page.

SOMETHING TO DO

To stress the Thank Offering in your meeting you could make copies of the "Bag Full of 'Thank-Yous' " or even a list of the scrambled words, letting each member unscramble the letters that tell Teens of the many things for which they must daily give thanks to God. Maybe you can even add some more to the bag! It would be fun to see who can discover the *most* "Thank-Yous" in the shortest length of time. Do spend a few moments discussing each "Thank-You." Answers will be found on page 113.

KING'S DAUGHTERS GIRLS' CIRCLE
MERIDIAN CHURCH, BUTLER, PA.

Front row (left to right): Diane Robb, Alice Magill, Connie Chowning, Gretchen Zotter.

Middle row: Aline Fisher, Lucille Gillis, Susan Lontz, Jane Shumaker, Karen Lowery, Margaret Schubert.

Back row: Elizabeth Stewart, Sandra Schubert, Sharon Lanning, Susan Robb, Carol Peppas, Beverly Bashline.

Absent from picture: Susan Miller, Carolyn Orsborn, Elaine Swidzinski, Carol Gillespie, Jenny Deal, Hope Deal.

A TUNED-UP CIRCLE

The King's Daughters Girls' Circle of Meridian Church, Butler, Pa., has been "tuned-up" to 100 per cent efficiency for the past three years. They have been active in mission work; contributed generously to missions and to their local church's building fund; purchased a lectern for the new church sanctuary; contributed toward the support of a girl in a mission school; rolled bandages for Jane Cook Hospital; sent Christmas boxes to mission stations at Tama, Iowa, Camden, Ala., and Stilwell, Okla.; sent 12 boxes of used clothing to Frenchburg and Ezel, Ky.; collected Christmas cards for missionaries; sent clothing to Korea and contributed money and groceries to Children's Home at Mars, Pa.

Mrs. Lee W. Hoovler is the sponsor of this fine group.

ANSWERS TO "THANK-YOUS" ON PAGE 113

1. Christ. 2. Home. 3. Friends. 4. Teachers. 5. Bible. 6. School. 7. Life. 8. Church. 9. Health. 10. Food. 11. America. 12. Peace. 13. Love. 14. Parents. 15. Prayer. 16. Brothers. 17. Sisters. 18. Joy. 19. Preachers. 20. Sponsors.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

"I've got a song, you've got a song,
All of God's children got a song."

CONQUERING WITH OUR JUNIORS

MRS. EDWIN B. HURRELL

CHARACTERS:
Superintendent of Junior Missionary Society
Friend

F.: Has anyone seen the superintendent of the Junior missionary society? She was to bring some statistics of the work our Juniors are doing. I know she will be here any moment. She is such a happy, enthusiastic person and loves her Juniors so much that she has doubtless been stopped by one of her youngsters to settle a problem. Oh, here she comes now.

(*Enter S. with woebegone face, dragging material*)

S.: I am sorry I am late. But everything has gone wrong today. I haven't even had a chance to look at this material that the Junior Secretary sent to me.

F.: You certainly don't seem like yourself. What has happened?

S.: Oh, I don't know. Everything. Either I'm not cut out to be a Junior superintendent, or else George Bernard Shaw had something when he said children should be born at the age of seventeen.

F.: I don't know a better Junior superintendent, and I have known a few children under seventeen that I have liked. So it must be more than that. How about telling us?

S.: The whole thing is that, if I have to put up with those mischievous children another time, I don't see how I can stand it. Today Tommy Jackson wrote on the back of Susie Lindsey's blouse while I was telling the missionary story.

F.: What did Susie do?

S.: Oh, she hit him on the head with her rolled-up *Junior Missionary Magazine*. I had to stop and get things straightened out. By the time I got back to the story I could have thrown all those kids to the Sobat crocodiles.

F.: I know. It's really pretty bad. You're not the only Junior superintendent that has that kind of trouble. Children aren't the way they used to be when we were young.

S.: (*Vehemently*) They certainly are not! I would no more have thought of doing such a thing when I was a child—(*She breaks off and starts to laugh.*)

F.: What is so funny?

S.: I just thought of the time Bob Thompson dipped my braids in green ink. What I did to him! He never tried that—

F.: Wait a minute. Let's not give these women ideas about the childhood of their officers. We want them to think we were angel children.

S.: Of course they haven't changed. What I owe to Miss Carothers, our Junior superintendent! She was a saint to put up with us. Yet she did, and I know my interest and enthusiasm about missions goes back to the inspiration I received from her.

F.: I really think a good memory should be one of the first requisites for a Junior superintendent.

S.: But do you think our work with

The above dialogue was presented by Mrs. Orville L. Kuhn and Mrs. Edwin B. Hurrell at the WGMS Convention in Indianapolis as the combined report of the Junior Department and the Junior Missionary Magazine. Mrs. Kuhn played the role of the Junior superintendent and Mrs. Hurrell that of her friend.

Juniors today is really worth anything? What good does it do when they don't sit and pay attention?

F.: You surely have *some* quiet children who don't hit each other over the head. They must be learning something.

S.: Now that's a funny thing. Tommy Jackson will be able to tell me that whole story next time. He knows all our mission stations, what every one of our specials is, and he earned more money for Junior Special last year than anyone else. How on earth does he do it?

F.: Juniors learn by osmosis, I think. A Junior that can't do at least two things at one time isn't worth much. You say Tommy earned more money than anyone else?

S.: Yes, he did. And that freckled face of his just shone the night of our ingathering when he told about what he had done to earn it.

F.: That is certainly wonderful training for the boys and girls, though I don't suppose the money they turn in amounts to very much.

S.: (*Pulling out her statistics*) No, I don't suppose it does. (*She glances over material*) Say, will you listen to this! Last year our Juniors gave $43,992.57, almost $44,000. Think what that has meant in our missionary work!

F.: What has it meant?

S.: (*Now her enthusiastic self*) They paid all the money for the hot lunch program in Camden, Ala., for one thing.

F.: Wouldn't those Negro children have had lunches anyway, even if the Juniors hadn't given money?

S.: They certainly would not. Many of those children went without lunch entirely, and others had nothing to eat but a cold potato—before our hot lunch program.

F.: Chalk up one for our Juniors. Did they do anything else?

S.: They paid the salary of Miss Mary Ewing, now Mrs. Monte Parr, who was our own special nurse in the Upper Nile for 17 years.

F.: Oh yes, I remember that. Mrs. Parr loved the birthday cards and letters that the Juniors all over America sent her. She felt that she knew and loved every one of our boys and girls.

S.: And then the *Ibis*. Every Junior knows that his money keeps that white-winged boat sailing up the Nile taking the Gospel message.

F.: How that has appealed through all these years to the consecrated sense of adventure that is in the heart of every child! Anything else?

S.: This year they put in a fire alarm system in Jane Cook Hospital in Frenchburg.

F.: What Junior wouldn't be interested in a fire alarm system? Are there any other boys and girls that they help beside the ones at Camden?

S.: They help finance the Children's Ward at Sialkot Hospital, Pakistan, which makes it possible to take the unwanted children, the orphans, and the children with sick mothers.

F.: You sound enthusiastic when you talk about the work our Juniors do.

S.: I certainly am. Listen to this. (*She reads from leaflet telling what Juniors have done through the years.*) These Juniors have bought jeeps, trucks, station wagons; built school buildings, churches, and houses; helped to equip hospitals and kindergartens—all these and many more things to help tell the story of Jesus' love in other parts of the world.

F.: That is really tremendous. I am quite sure if George Bernard Shaw could hear that, he might lower that age from seventeen. But I should like to ask a question for a friend of mine, the editor of the *Junior Missionary Magazine*.

S.: If I can help you, I'll be glad to.

F.: You mentioned that Susie hit Tommy over the head with the *Junior Missionary Magazine*. I suppose it would help a little to give it to them just as they are going out of the meeting. But is it good for anything else? Blank paper might be applied more cheaply for the head-hitting process.

S.: Of course it is. Children really take it home and read it. They love the stories and are eager to produce the little playlets. With everything co-ordinated with the monthly lesson, they really know about the field we are studying when they finish reading the magazine. You should see how eager they are to do the puzzle on the "Something to Do" page, too. In fact, because of that, often two members of the same family think they should receive two copies.

F.: I think, too, they learn to know and look forward to the Junior Secretary's message as it appears with her picture each month on page 3.

S.: Just so they don't mix up the Junior Secretary with Jock, the little dog, who appears each month with his humans, Ben and Becky, in a missionary story. Wouldn't Jock enjoy this Convention?

F.: Of course he *is* enjoying it. He has to go home to tell the twins, Becky and Ben, all about it. The way your eyes are sparkling now, I know you would never give up that Junior society of yours.

S.: Give it up? Not for a dozen Tommy Jacksons. (*Thoughtfully*) You know, that is just why I would keep it—for a dozen Tommy Jacksons.

F.: You feel, of course, that Tommy and Susie are the missionary and church leaders of the future.

S.: Now please don't get me started again. Tommy and Susie are not leaders of the future only. They are leaders right now. You ought to see the children they bring to Junior missionary society, and the way they influence them right now.

F.: You mean in spite of the teasing and slapping?

S.: That's not too important. After all they are high-spirited children. But they are Christian children too, truly trying to follow Christ as their leader. You know, this minute, I'm thanking God that this is the work He has given me to do —to be their Junior superintendent.

F.: Surely, surely this is your high calling of God—to lead these Juniors of ours, who are marching under the glorious banner of their High King, Christ Jesus, our Lord.

CONVERSATIONS ON CHRIST, THE CHURCH, AND RACE

An excellent resource for November programs is *Conversations on Christ, the Church, and Race* published by three boards of the Presbyterian Church in the USA. The editor is Mildred M. Hermann, a writer on the staff of the Board of National Missions. This is the Circle study for 1957-58 in Presbyterian women's organizations.

The booklet points up some specific areas where the Presbyterian Church helps to build better relationships between various racial and cultural groups. It is the fourth in a series of guides, the home theme and the foreign theme being presented in alternate years.

By courtesy of the United Presbyterian Board of American Missions, each society president of the WGMS received a copy of this study guide. It was included in the packet of materials mailed this fall.

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1000 Ridge Ave., Coraopolis, Pa.

"Sometimes I feel like a motherless child,
A long ways from home."

SUMMER ACTIVITIES ON KNOXVILLE CAMPUS

"O, it is great, and there is no other greatness. To make some work of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier—more blessed, less accursed—it is a work for God." Thomas Carlyle

The scent of the magnolia blossoms was still in the air and the strains of the commencement music seemed still floating over the campus of Knoxville College, when the Women's Association of the Southern Appalachian Mountains moved onto the campus for its yearly Conference. It was well attended and furnished inspirational material and workshop activities for all its workers.

This Conference was swiftly followed by our own Tennessee Presbyterial Youth Rally, led by Rev. James F. Reese from Camden, Ala.

Then came the Vacation Church School activities held on the campus for two weeks. Mrs. Pollie Parker, the church missionary, headed this activity with an able group of teachers and women from the church. The highest enrollment for this period was about 160 youngsters from the neighborhood. We hope many new ones from this group will attend our regular Church School services. The teen-agers who had attended the Hanover Conference last year helped with all the various activities.

Early in July the college station wagon headed north again with eight young girls as delegates and Mrs. Parker as chaperon. The driver was one of our fine young college men who was in my Christian Education class last year. He has expressed a desire to serve in one of our fields in Africa. . . . We were happy that he could attend the Bible Conference there at Hanover, Ind. While at the conference, Mrs. Parker helped as one of the counselors. . . . Some of our delegates placed in several of the Essay and Bible Reading Contests. Do help us pray for these young people as they are being trained for service in the work of the church.

While the group was at Hanover, the campus was again ringing with young voices as the various classes of the Fellowship Council started their two weeks' program of vacation school on an integrated basis. The classes were held on our beautiful rolling lawns and under our great oak and elm trees.

Our College campus is a very popular place for summer conferences and youth rallies each year. Do remember to pray for all the summer activities.—*N. Addaline Brandon*

May I also share with you another report of the summer's activity at Chase City, Va.

Mrs. James Hudley writes: "I must tell you about our very wonderful Vacation Church School. . . . The enrollment was 69 pupils and 8 workers. . . . Of the eight workers, seven were former pupils of mine. One was a member of my first youth club.

"But here is where the wonderful part comes in. The children are interested in continued study, encouraged, of course, by our new pastor. As a result, we not only have the youth and children meet for Sabbath evening worship but also have them in a study and recreation class on Wednesday afternoons. This has caused an increase in the attendance at our mid-week prayer meeting. The parents come for the children and remain for prayer service. 'God moves in a mysterious way His wonders to perform.' "

Don't forget these needy folks in your Christmas planning!

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

"There is a Balm in Gilead,
To heal the sin-sick soul."

ONE OF THE FAMILY

Patients on the veranda of the Children's Ward, Tanta Hospital, Egypt

It is always a treat for the little patients of the Martha McKown Hospital in Tanta, Egypt, to be able to go to the beautiful Memorial Chapel for a service! The Bible story given in pictures on a particular evening showed the man with the withered hand, who at Jesus' bidding stretched forth, in faith, that useless member and it became whole like the other hand. The story greatly impressed these little ones, many of whom had been brought to the hospital with deformities brought on their frail bodies by malnutrition, neglect, disease, or accident. Here they came under the tender care of Christian doctors and nurses, and the miraculous healing of their little bodies was taking place. The great, loving heart of Dr. Harry S. Hutchison had gone out to these little ones; his kind and friendly smile, his skillful hands, his extreme patience, and his deep faith as God's co-worker had wrought wonders. Many children who were carried into the hospital in a helpless condition left as happy, healthy children.

As Miss Gomer Mansour, their faithful Egyptian nurse and guardian, took them back from the Chapel to the Children's Ward after seeing the picture, there was much chattering about the wonderful story. One little fellow seemed especially thoughtful, and in his sweet childish voice asked: "Miss Gomer, is Dr. Hutchison a relation of Jesus?" "Yes, indeed, he is," answered Miss Gomer, "God is his Father and Jesus Christ is his Elder Brother in the family of God."

Then, in simple language he could understand, Miss Gomer told him and all the little ones of God's promise to all believers, who love and serve Him, that they would be His sons and daughters and joint heirs with Jesus Christ in the great family of God.

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

"O sinner, why don't you answer?
Somebody's knocking at your door."

SUMMER SCHOOLS OF ALCOHOL STUDIES

One of the essential requirements of an adequate temperance education program for the church is the training of leadership. If we are to make any headway in educating our children and youth concerning the nature of alcohol—what it is and what it does to people—it goes without saying that there must be teachers who know the score. This is admittedly not an easy subject to teach; therefore it is obvious that special training is very necessary.

It is to this end that we have consistently urged attendance upon some of the summer schools of alcohol studies—urged churches, or some of the organizations in the church, to send their pastor, Church School superintendent, or some other leader who would be well qualified to teach the youth and to lead out in an intelligent program of alcohol education for all age groups.

Now we should like to pass along the story of one young couple—Rev. and Mrs. Robert Woodworth of Moon Run, Pa.—who were sent to the *American Institute of Scientific Studies for the Prevention of Alcoholism* at American University in Washington, D.C., July 22-Aug. 2, by the women of Monongahela Presbyterial as an extra and "over above" special project. These young people are now well prepared to conduct a program of alcohol education in their own Church and community, teach in summer youth conferences, and fulfill various speaking requests throughout the presbyterial.

The American Institute, which is patterned after the one conducted on the west coast for eight years at Loma Linda, Calif., was established last summer to serve the people east of the Mississippi. The course of study is on a graduate level with a very distinguished faculty and an interesting student body which is international in character.

We highly recommend this Institute, as well as the one at Loma Linda, and urge you to write us for details

Mrs. W. J. H. McKnight and Rev. and Mrs. Robert Woodworth at the American Institute in Washington, D.C. Mrs. McKnight gave one of the lectures.

as to cost, requirements, etc. It is not too soon to make plans for attendance at next year's session.

For more information concerning this year's session we present the following written by the Woodworths:

OUR EXPERIENCE AT THE AMERICAN INSTITUTE

ROBERT and JOY WOODWORTH

We went to the Institute on the recommendation of others, unaware of who else would be there or how the subject would be presented. We were not anticipating the inspiration and enlightenment which we received. The first thing we discovered was that we were not going to be told what to believe about alcohol, but were asked to hear all sides and to form our own conclusions. The second thing we discovered was that we were a part of an unusual body of students made up of doctors, teachers, professors, temperance workers, ministers, and college students from all over the United States, South America, Africa, and Canada. From these discoveries we proceeded into one of the most profitable programs of study we have ever undertaken.

We studied the physical effects of alcohol under a leading physiologist. We investigated the legal problems associated with drinking under the leadership of three distinguished judges. We heard reports by researchers and rehabilitators on their work with alcohol and alcoholics. We listened to world temperance leaders tell what is being done in other countries to prevent alcoholism. We heard of the educational efforts of various church groups. Then we discussed these matters and shared the experiences of others in this field. Finally we were left to draw our own conclusions. The weight of evidence was so strong that we could take only one position.

There are many opportunities for study to equip oneself for work in the Kingdom. In our opinion, the American University ISSPA ranks as one of the best investments of time and money for anyone who is committed to Christian service. We should like to encourage everyone who possibly can to attend the ISSPA—Temperance Secretary, youth worker, minister, or concerned church member. If you can't go yourself, make it possible for someone else to attend so that this necessary information can be spread through all the church.

WORLD PRESBYTERIAN ALLIANCE

(*Continued from Page* 104)

were asked to join together in common prayer in a "Prayer Around the World" service.

The Fellowship of the Least Coin

The Executive Committee of the National Council of Presbyterian Women agreed to invite the women of the *Presbyterian Church USA* to share in "The Fellowship of the Least Coin" initiated by Shanti Solomon of India on the Pacific Fellowship Mission. She proposed that a woman . . . set aside the least coin of her country each month, praying for Christian women everywhere as she does so. At the end of each year these "least coins" would go into a common fund to be used for some special purpose. The proposal has been officially adopted in Hong Kong, the Philippines, Korea, and Thailand as well as by the women of the Presbyterian Church USA.

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

"Keep a-inch-in' along like a po' inch worm,
Massa Jesus comin' by an' by."

1958 READING COURSE
Groups 1 and 2

(Choose one book from each group)

FOREIGN MISSIONS

Cross and Crisis in Japan (A) by Charles W. Iglehart. Cloth $2.50; paper $1.25. 166 pages. By brief accounts of typical congregations, Dr. Iglehart, a veteran missionary, gives us a picture of the Christian church in Japan today. A summary of church history brings us up to date and gives us background for understanding the church as it seeks to enlarge its borders and establish its roots in the new postwar society. The National Christian Council is the agency through which various denominations are working together to face today's crises and the tensions brought about by war, defeat, and reconstruction. Whatever the crisis, there have appeared bearers of the Cross willing to give their lives in service that Japan may be claimed for Christ.

Ten Against the Storm (AY) by Marianna N. Prichard and Norman Y. Prichard. Cloth $2.50; paper $1.25. 166 pages. The stories of 10 young Japanese Christians show how the Bible has transformed lives in the 100 years since Wasaka, the samurai, found a copy of it bobbing along in the water of Nagasaki Harbor. These ten are not alone—there are many others whose lives we glimpse who left their traditional religion for Christ and were faithful in spite of the storms of criticism of family and friends, and active persecution. They sought to give to the new Japan the gift beyond price—the knowledge of the love of God in Christ.

A—Adult; Y—Youth; T—Teen.

The Full Circle (T) by Yoshiko Uchida. Cloth $2.50; paper $1.25. 136 pages. This is the fictionized story of the teen years of Umeko Kagawa, daughter of the famous Japanese Christian, written by a Japanese American. Umeko's teen years were spent in Tokyo during the war and we see what war and defeat meant to her people. Interwoven with the story of Umeko are accounts of festivals, customs, and good times and we catch a glimpse of the problems the child of a famous person faces. Challenged by the needs of her people and a knowledge of the need for Christian leaders for the new Japan, Umeko determines to help—a decision that brought her to the United States for study.

In the Gray Rain (AY) by Hazel S. McCartney. Cloth $3.75. 246 pages. A collection of beautifully told stories of Japanese friends of the author during her days in Japan, first as secretary to a missionary, then as wife of a Lutheran teacher. Mrs. McCartney also taught school and formel close friendships with her pupils and their families. These stories reveal life in Japan both before and since the war. There is a unity to the book secured by the story of Yoshiko San which runs like a thread through the stories. These are real people and we become acquainted with them through their stories.

HOME MISSIONS

The Kingdom Beyond Caste (A) by Liston Pope, dean of Yale Divinity

School. Cloth $3.00; paper $1.25. 170 pages. In recent years the problem of race has become increasingly important in the United States as well as in other parts of the world. Dr. Pope points up this fact with brief accounts of events throughout the world that show racial tensions. He analyzes the causes of race prejudice and shows how such prejudice results in a system of caste detrimental to all concerned. With this background Dr. Pope makes a study of segregation in the local church—how it came to be, how attitudes are changing, and how these attitudes affect other areas of life. He concludes with a chapter on the testimony of Scripture and Church — presenting the goal of a "kingdom beyond caste."

Progress Against Prejudice (A) by Robert Root. Cloth $2.50; paper $1.25. 168 pages. A Christian journalist reports what churches and individuals are doing to improve inter-

race relations in all parts of the United States. The many successful ventures he has found point to the possibility of successful racial integration. He considers such specific questions as housing and employment for minority groups. What has been the church's part in these "success stories"? Has it led the way or lagged behind? What should it be doing? The city of Syracuse, N.Y., is used to show how the church and civic organizations can work together for improved racial understanding.

Seeking to Be Christian in Race Relations (AY) by Benjamin E. Mays. Cloth $1.50; paper $1.25. 86 pages. Dr. Mays, president of Morehouse College, believes that our relationships with those of other races are determined largely by our religious faith. He starts his discussion with a study of the doctrines of God and of man and presents the Scripture-attested fact that love of God and love of man are inseparable. On this basis race prejudice is a wicked thing that damages both parties. Science and sociology both point toward a better attitude on race relations but our Christian faith should give us a powerful incentive for action. Questions on each of the eight chapters make this book excellent for discussion groups.

Room for Randy (T only) by Jesse Jackson. Cloth $2.50; paper $1.25. 136 pages. When teen-agers from nearby Tintown are transferred to George Washington Junior High in Forge Hill the whole community looks for trouble. The young people wonder if these new students should be initiated as regular members of the student body or ignored as interlopers. After a number of "incidents" it looks as though trouble is brewing, but a common danger unites them in spite of differences in race, language, and economic position.

Order these books from the United Presbyterian Book Store, 209 Ninth Street, Pittsburgh 22, Pa. Make checks payable to Samuel W. Shane, Treasurer.

TRIBUTES

Mrs. Raymer Shane

The Women's Missionary Society of the United Presbyterian Church of Ambridge, Pa., wishes to pay loving tribute to the memory of Mrs. Raymer Shane who was called to her heavenly home April 11, 1957.

She was devoted to her Church and gave unreservedly of her time and strength, always ready and willing to do her part wherever needed.

She was a Life Member of the WGMS.

We extend our deepest sympathy to her loved ones and commend them to the care of our Lord whom she loved and in whom she put her trust.

The Society Members

Mrs. Mary Urbach Truver

The Women's Missionary Society of the Glade Run United Presbyterian Church of Cooperstown, Pa., wishes to pay tribute to the memory of Mrs. Mary Urbach Truver, who was called home July 2, 1957. The memory of her kindly, helpful deeds and loyalty will long remain in the hearts of her friends.

We extend our heartfelt sympathy to her children and other loved ones and commend them to God's loving care.

The Committee

Mrs. Winifred Johnson

The Women's Missionary Society of the United Presbyterian Church of Sebring, Ohio, wishes to pay loving tribute to the memory of Mrs. Winifred Johnson, who was called to her heavenly home June 17, 1957.

The memory of her kind deeds and helpfulness will remain in our hearts and her spirit will always be a living testimony of a life of Christian service.

Miss Edna K. Smith

The Women's Missionary Society of the Elfinwild United Presbyterian Church of Glenshaw, Pa., wishes to pay loving tribute to the memory of Miss Edna K. Smith, who passed away July 19, 1957.

She was a member of the society since its beginning.

"Blessed are the dead who die in the Lord."

Committee

Mrs. Wilda Smyers Gould

The Louise Bovard Missionary Society of the DuBois, Pa., Church wishes to pay tribute to the memory of Mrs. Wilda Smyers Gould who was called to her eternal home March 15, 1957.

She was a charter member of the Society, was regular in attendance at the Sabbath School and all church services as long as her health permitted. She was always pleasant and cheerful.

We extend our deepest sympathy to her loved ones.

Mrs. Albert J. Boon

The Women's Missionary Society of the Rock Prairie United Presbyterian Church, Janesville, Wis., wishes to honor the memory of Mrs. Albert J. Boon who died unexpectedly on July 2, 1957.

Mrs. Boon was a life resident of Rock County and early became a member of the Missionary Society and the Sunday School Reliance Class, and served faithfully in the various offices of these organizations. She taught Sunday School for many years.

All of us cherish the memory of her encouraging smile and thoughtful deeds that brightened our way, as well as her reliance on prayer, her deep and abiding faith, and devotion to Him whom she so well served in her daily life and in the activities of the church.

We extend our deepest sympathy to her family and friends.

Committee
Miss Bernice Taylor
Mrs. J. Gordon McLay

Mrs. (Sanford) Sophie W. Conroy

The Women's Missionary Society of the Reed Memorial United Presbyterian Church of Lyndhurst, N. J., wishes to pay loving tribute to the memory of Mrs. Sophie W. Conroy who was called to her heavenly home July 31, 1957. Although not well for a year, she was at a recent meeting and enjoyed every bit of it, taking an active part. She was faithful in church duties and was a Life Member of the WGMS.

The memory of her presence will remain in our hearts and we commend her loved ones to the care of Him whom she served.

Elsie A. Nicol, Corresponding Secretary

Miss Margaret Mitchell

The Women's Missionary Society of Amity United Presbyterian Church, Reinbeck, Iowa, wishes to pay loving tribute to the memory of Miss Margaret Mitchell, who was called to her heavenly home on July 10, 1957. Miss Mitchell had been a continuous member for more than 60 years and had given freely and willingly of her time, talents, and money to promote Christian influence in the community, church, and Sabbath School. She served as secretary of the Cedar Rapids Presbyterial for 11 years. Though not often present during the past few years, as she lived in Waterloo, her interest and financial support was continuous. While living in Waterloo she was active in the Jean Morrison Society of the First United Presbyterian Church. We all shall miss her cheery smile and kindly greeting. May the memory of her faithfulness to her Lord be a challenge to us all.

Amity Missionary Society

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Mason, Mrs. Ilma M., 1955—Cairo
McClymonds, Miss Elsie M., 1955—Assiut
McConkey, Miss Eunice, R.N., 1955—Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955—Assiut
Meloy, Mr. and Mrs. George, 1955—Alexandria
Murdock, Miss Joan, R.N., 1955—Alexandria
Pierce, Miss Rachel E., 1957—Assiut
Reed, Mrs. Fay, 1941—Assiut
Reed, Mr. John M., 1956—Assiut
Sisley, Mr. and Mrs. J. Robert, 1957—Alexandria
Soule, Miss Lucy J., 1952—Alexandria
Stultz, Miss Jean E., 1955—Box 65, Tanta
Wagner, Miss Donna Lee, 1956—Cairo
Wright, Miss Dorothy E., 1956—Box 65, Tanta
Yeckel, Mrs. Pearl M., R.N., 1955—Box 65, Tanta

Under Appointment—Special Term

Dice, Miss Helen I., 1957—Enon Valley, Pa.
McCollom, Miss Dhyan, 1957—401 W. Chelten Ave., Philadelphia 44, Pa.
Osuna, Mr. James D., 1957—1300 24th St. So., Arlington 2, Va.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952—Sialkot City
Ballantyne, Miss Margaret E., 1941—Sangla Hill
Black, Miss R. Jean, 1921—Pasrur
Brown, Miss Frances E., 1927—Lyallpur
Brown, Dr. and Mrs. J. D., 1936—Gujranwala
Brownlee, Miss Theresa I., 1922—Sialkot City
Campbell, Miss Audrey C., 1953—128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953—Taxila
Christy, Dr. and Mrs. Norval E., 1947—Taxila
Christy, Dr. and Mrs. W. C., 1938—Gujranwala
Drake, Miss Edith M., 1947—Sheikhupura
Foster, Dr. and Mrs. Robert A., 1923—Sialkot City
Gittings, Mr. and Mrs. James A., 1957—Gujranwala
Glassman, Rev. and Mrs. E. H., 1947—Campbellpur
Hamm, Dr. and Mrs. Orval L., 1953—Sialkot City
Hartig, Miss Evva P., R.N.A., 1924—Jhelum
Hewitt, Miss Eva M., 1930—Pasrur
Hill, Miss Alice G., 1938—Sargodha
Hunsberger, Miss Reba C., M.D., 1921—Taxila
Lewis, Miss Barbara A., 1953—% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920—Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948—Gujranwala
MacLachlan, Miss Laura R., 1938—Sheikhupura
McBane, Rev. and Mrs. C. Emerson, 1946—Gujranwala
McKelvey, Miss Evelyn M., R.N., 1937—Sialkot City
Miller, Rev. and Mrs. Paul A., 1920—Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924—Lahore
Peterson, Miss Marian T., 1920—Gujranwala
Purdy, Miss Gene A., 1954—Sialkot City
Reynolds, Miss Laura, 1924—Sargodha
Scott, Miss Louise E., 1916—Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949—Sialkot City
Stewart, Mr. and Mrs. Charles A., 1917—Gujranwala
Stewart, Dr. and Mrs. R. R., 1916—Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956—Sargodha
Sutherland, Rev. and Mrs. William, 1918—Taxila
Tebbe, Dr. and Mrs. Robert F., 1949—Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947—Sialkot City
Weede, Miss Helen V., 1928—Campbellpur
*Wilder, Rev. and Mrs. John W., 1954—Rawalpindi

On Furlough

Alter, Rev. and Mrs. Joseph C., 1922—2918-F Regent St., Berkeley 5, Calif.
Ardrey, Miss Ruth I., 1924—700 S. Gaylord St., Denver 9, Colo.
Brown, Dr. and Mrs. O. A., 1951—1074 Casgrain Ave., Detroit 9, Mich.

Cash, Miss Marie E., R.N., 1926—R.D. 5, Lebanon, Ind.
Cathcart, Miss M. Evelyn, Ped.D., 1925—106 S. Fifth St., Marshall, Minn.
Cummings, Dr. and Mrs. J. B., 1923—637 S. Detroit St., Xenia, Ohio
Fehlman, Miss Margaret J., 1913—19840 Kedzie Ave., Homewood, Ill.
Pulliam, Rev. and Mrs. Paul R., 1953—401 W. Chelten Ave., Philadelphia 44, Pa.
Vroon, Dr. and Mrs. John, 1941—1121 Neland Ave., S. E., Grand Rapids, Mich.
White, Miss Josephine L., 1951—Greensboro, Vt.

Under Appointment

Green, Miss Florence, 1957—Sains Hotel Mt. Freedom, N. J.
McCurry, Rev. and Mrs. Don M., Jr., 1956—401 W. Chelten Ave., Philadelphia 44, Pa.
Noble, Rev. and Mrs. Robert E., Jr., 1956—Sains Hotel, Mt. Freedom, N. J.
Swenson, Miss H. Janet, 1956—Sains Hotel, Mt. Freedom, N. J.

Special Term

Calderwood, Rev. and Mrs. Donald H., 1956—Gharial Church, Upper Topa, Murree Hills
Cole, Mr. Linden N., 1956—Sialkot
Dye, Dr. and Mrs. David L., 1955—Rawalpindi
P.O Forman Christian College, Lahore
James, Miss Eloise L., 1956—Sandes Home, Upper Topa, Murree Hills
McCulloch, Mr. Laurence R., 1955—Rawalpindi
Vos, Miss Helen P., R.N., 1954—United Christian Hospital,
P.O. Forman Christian College, Lahore
Whaley, Mr. Warren J., 1955—Sialkot City

Under Appointment—Special Term

Old, Mr. and Mrs. Kenneth G., 1957—Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922—Pathankot
Lamont, Miss S. Jane, 1928—Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949—Dhariwal
McKelvey, Dr. and Mrs. J. Morgan, 1944—Gurdaspur
Ramsey, Miss Willa M., 1921—Pathankot
*Taylor, Dr. and Mrs. John C., 1955—Landour Community Hospital, Landour, Mussoorie
Trimble, Miss Vivian L., 1921—Pathankot
*VanGeyt, Dr. Virginia L., 1955—% Medical Center, Ludhiana

Special Term

McKissick, Miss Dorothea, 1952—Woodstock School, Landour, U.P.

Under Appointment—Special Term

Martin, Miss M. Jean, 1957—401 W. Chelten Ave., Philadelphia 44, Pa.

THE SUDAN

Anderson, Dr. and Mrs. J. Lowrie, 1924—Malakal
Anderson, Rev. and Mrs. W. B., 1951—Gwynne Divinity School, Mundri, via Malakal
Bode, Miss Mary Anna, 1952—Atbara
#Crandall, Rev. C. Lee, 1949—Akobo, U.N.P.
Day, Miss Beverly J., 1953—Khartoum North
Deemer, Rev. and Mrs. James R., 1954—Khartoum
Farquhar, Miss Marian I., 1945—Nasir, U.N.P.
Finley, Dr. and Mrs. Leander, 1925—Omdurman
Galloway, Rev. and Mrs. Willard M., 1948—Box 100, Cedaref
#Hoekstra, Rev. and Mrs. Harvey T., 1948—Akobo, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954—Malakal
#Hulsken, Miss Lillian, R.N., 1949—Akobo, U.N.P.
Jordan, Mr. Charles, 1947—Akobo, U.N.P.
Kenagy, Miss Rosaltha, 1950—Wad Medani
Koehler, Rev. and Mrs. John, 1956—Omdurman
Matthews, Miss Aleta J., 1947—Khartoum North
McClellan, Miss Marguerite M., 1926—Wad Medani
McLaughlin, Rev. and Mrs. S. Robb, 1946—Ler, via Adok, White Nile Mail Service, U.N.P.
Meloy, Rev. and Mrs. Robert H., 1945—Box 77, Omdurman
Peters, Mr. and Mrs. Harold R. C., 1955—Omdurman
Phillips, Rev. and Mrs. W. H., 1948—El Obeid
Pillow, Miss E. Verna, 1930—Khartoum

#Reformed Church in America.

Rankin, Miss Dorothy L., 1946—Doleib Hill, via Malakal
Roode, Dr. and Mrs. Albert C., 1946—Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942—Malakal
#Sarr, Miss Roxanna, R.N., 1956—Omdurman
#Schuiteman, Miss Arlene, R.N., 1954—Nasir, U.N.P.
Shields, Dr. and Mrs. R. F., 1917—Khartoum
Smith, Miss Mary K., M.D., 1944—Nasir, U.N.P.
Stewart, Miss Evelyn, 1952—Omdurman
#Swart, Rev. and Mrs. Robert, 1948—Pibor, via Akobo, U.N.P.
Tetley, Miss Helen G., 1951—Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950—Obel
Turk, Miss Frances, R.N., 1921—Box 155, El Obeid
Vandevort, Miss Eleanor C., 1949—Ler via Adok, U.N.P., White Nile Mail Service
Webb, Mr. and Mrs. E. A., 1946—Khartoum
Wilson, Rev. and Mrs. Alexander C., 1951—Omdurman
Wilson, Miss Ruth E., 1951—Cedaref
Wilson, Rev. and Mrs. Talmage, 1955—Omdurman

On Furlough

Adair, Rev. and Mrs. W. B., 1946—55 Elizabeth Ave., Hartford 5, Conn.
#Crandall, Mrs. C. Lee, 1949—% R.C.A., 156 Fifth Ave., New York 10, N. Y.
Gordon, Dr. and Mrs. Robert G., 1946—521 Netherwood Rd., Upper Darby, Pa.
Jordan, Mrs. Charles, 1947—167 Hallock St., Pittsburgh 11, Pa.
#Kate, Miss Wilma, 1946—Hickman, Neb.
McKnight, Miss Mary Jane, 1922—309 Entrance Dr., Ellwood City, Pa.
Pollock, Mr. and Mrs. Edward O., 1946—236 N. Central Ave., Canonsburg, Pa.
#Sikkema, Mr. and Mrs. LaVerne, 1948—Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
Walker, Rev. and Mrs. Harold T., 1946—Payne Miss. Apts., Alexander St., Princeton, N.J.
West, Dr. and Mrs. James A. T., 1953—401 W. Chelten Ave., Philadelphia 44, Pa.

Under Appointment

Creswell, Rev. and Mrs. Andrew W., 1956—Sains Hotel, Mt. Freedom, N. J.
Tower, Mr. and Mrs. Gordon M., 1957—Sains Hotel, Mt. Freedom, N. J.
Wilson, Rev. and Mrs. W. Sherman, 1956—55 Dinsmore Ave., Burgettstown, Pa.

Special Term

Banuat, Miss Marjorie A., 1956—Omdurman
Billica, Rev. and Mrs. Willard C., 1955—Malakal
Campbell, Miss Mary Jane, 1957—Atbara
Carlson, Mr. Edwin C., 1956—Omdurman
Kelker, Miss Audrey H., 1955—Khartoum North
Nichol, Mr. Gerald, 1956—Omdurman
Parr, Mr. and Mrs. Monte E., 1955—Pibor, via Akobo, U.N.P.
Turner, Miss A. Katie, 1955—Khartoum

ETHIOPIA

Blair, Miss Isabel, 1922—(Ghimeera) address Box 1111, Addis Ababa
Ens, Miss Anna H., 1956—Box 1111, Addis Ababa
Faught, Miss Marjorie, R.N., 1933—(Maji) address Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954—Box 1111, Addis Ababa
Halewood, Miss Eileen, R.N., 1947—(Ghimeera) address Addis Ababa
Hanna, Mr. and Mrs. Donald E., 1956—Box 1111, Addis Ababa
Harper, Miss Mary Nell, R.N., 1948—Sayo, Dembi Dollo
Haspels, Rev. and Mrs. C. M., 1947—(Ghimeera) address Addis Ababa
Keefer, Mr. and Mrs. James B., 1955—Box 1111, Addis Ababa
Knierlemen, Miss Norma H., R.N., 1953—Sayo, Dembi Dollo
Kurtz, Rev. and Mrs. Harold, 1955—(Maji) address Addis Ababa
Lusted, Miss Marie, R.N., 1955—Pokwo, Dembi Dollo
McClure, Dr. and Mrs. W. D., 1934—Pokwo, Dembi Dollo
McCreery, Miss Ruth E., 1950—(Maji) address Addis Ababa
Nichol, Miss Ruth M., 1933—Box 1111, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955—Pokwo, Dembi Dollo
Russell, Rev. and Mrs. Murray, 1952—Sayo, Dembi Dollo

Vandevert, Rev. and Mrs. Malcolm S., 1955—Sayo, Dembi Dollo
Yilek, Miss Joan E., 1948—Pokwo, Dembi Dollo

On Furlough

McGeary, Miss Hazel J., 1946—% Mrs. W. M. Lawall, 7000 22nd Ave., Hyattsville, Md.
Pollock, Mrs. Nessie F., R.N., 1942—957 N. Euclid Ave., Ontario, Calif.
Russell, Mr. and Mrs. Fred, 1920—841 E. 69th St., Seattle 15, Wash.
Walker, Mrs. Ruth L., 1923—Box 93, Conoquenessing, Pa.

Under Appointment

Strong, Rev. and Mrs. Albert C., 1957—Sains Hotel, Mt. Freedom, N. J.

Special Term

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956—Box 1111, Addis Ababa
Millar, Dr. Andrew C. N., 1955—(Ghimeera) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955—Sayo, Dembi Dollo

Under Appointment—Special Term

Schaeffer, Mr. and Mrs. Russell A., 1957—1500 Broadway, Apt. 5, Bellingham, Wash.

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913—2792 Hudson Dr., Cuyahoga Falls, Ohio
Coventry, Mrs. Mary K., 1908—Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894—121 N. 7th St., Sterling, Kan.
Gilmor, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
Henderson, Rev. and Mrs. F. D., 1906—"Linwood," Beaver, Pa.
Hutchison, Dr. and Mrs. H. S., 1921—R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915—227 High St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915—New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909—R.D. 3, Monmouth, Ill.
McFeeters, Mr. M. C., 1922—225 N. Mercer St., New Wilmington, Pa.
McGeoch, Dr. and Mrs. H. A., 1920—155 Lakeside Dr., New Concord, Ohio
McMillan, Miss Carol E., 1906—1203 E. Washington St., Washington, Iowa
Moore, Dr. and Mrs. W. T., 1910—311 E. Jefferson Ave., Wheaton, Ill.
Nolin, Mr. and Mrs. W. W., 1922—2792 Hudson Dr., Cuyahoga Falls, Ohio
Paden, Miss Marion A., 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908—379 Ohio Ave., Rochester, Pa.
Robertson, Miss M. Stella, 1922—Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922—4332 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911—"Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911—5324 Wayne Ave., Philadelphia 44, Pa.
Walker, Miss Laura B., 1904—306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919—1203-13 Washington St., Washington, Iowa
Whiteside, Miss Ida, 1913—25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924—505 S. Main St., Greensburg, Pa
Wilson, Miss Esther W., 1919—"Linwood." Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908—856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Campbell, Miss Mary J., 1884—Columbia Hospital, 312 Penn Ave., Pittsburgh 21, Pa.
Clements, Dr. and Mrs. E. V., 1912—2205 Audley Ave., New Castle, Pa.
Colvin, Dr. and Mrs. J. H., 1914—Sussex, Wis.
Fleming, Miss Betsy, 1913—6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895—2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896—Eldora, Iowa
Jameson, Miss Flora J., 1903—306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904—425 N. Galloway St., Xenia, O.
Logan, Miss Mary E., 1891—325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904—814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902—306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913—208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920—111 N. 200th St., Seattle 33, Wash.
Milne, Dr. and Mrs. Hugh M., 1922—Scotch Ridge, R.R. #1, Carlisle, Iowa
Picken, Dr. and Mrs. S. C., 1909—420 E. Green St., Winterset, Iowa
Ross, Dr. and Mrs. W. H., 1918—Ewing, Neb.
Stewart, Dr. and Mrs. Harris J., 1911—New Wilmington, Pa.
Wengert, Miss Georga, 1919—Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919—308 W. Garfield St., Clarinda, Iowa
Coie, Miss Una, 1918—319 W. Washington, Clarinda, Iowa
Grove, Miss Elsie E., 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray, R.N., 1924—5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911—1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920—U.P. Children's Home, Mars, Pa.
West, Mr. and Mrs. Phil R., 1923—2976 Redwood, San Diego, Calif.

WIDOWS OF MISSIONARIES

From Pakistan-India

Alter, Mrs. D. Emmet—Sterling, Kan.
Anderson, Mrs. W. T.—319 Johnston, Philadelphia 44, Pa.
Brown, Mrs. M. M.—808 Chestnut St., Tarkio, Mo.
Campbell, Mrs. J. G.—% J. O. McMeeken, R.D., Valencia, Pa.
Chambers, Mrs. H. C.—708 Wilmington Ave., New Castle, Pa.
Downs, Mrs. Wallace J.—New Wilmington, Pa.
Gordon, Mrs. A. W.—317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.—219 Mabrick Ave., Pittsburgh 28, Pa.
Maxwell, Mrs. Robert—"Linwood," Beaver, Pa.
Stewart, Mrs. J. H.—Tarkio, Mo.
Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Buchanan, Mrs. Howard—1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton—25 Seminary Place, New Brunswick, N. J.
Hickman, Mrs. W. W.—1125 E. Detroit Ave., Monmouth, Ill.
McGeoch, Mrs. Fred S.—Ezel, Ky.
McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
Roy, Mrs. Mark S.—New Concord, Ohio
Russell, Mrs. C. P.—218 W. Chelten Ave., Philadelphia 44, Pa.
Thompson, Mrs. A. A.—New Concord, Ohio
Walker, Mrs. R. W.—299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J.—415 E. Jackson, Sterling, Kan.
Heasty, Mrs. J. A.—Conway Springs, Kan.
Oyler, Mrs. D. S.—207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A.—38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Hockman, Mrs. Robert W.—Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C.—Ezel, Ky.

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THANK OFFERING—LIFE MEMBERS
(*Continued from Page* 110)

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1330. Mrs. Robert Tubesing, Richmond, Ind. By Mrs. Oliver Bogue.

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1332. Mrs. Harry German, Richmond, Ind. By a friend.

1333. Mrs. Andrew Hamilton, Richmond, Ind. By a friend.

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1. Mrs. Jessie V. Houlder, Mars, Pa. By her sister, Mrs. L. Conway Channing, in memory of their mother, Mrs. Jean Dow.

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3. Mrs. H. B. Evert, Prairie Village, Kan. By Women's Council of the Village Church.

4. Mrs. J. D. Lathrop, Prairie Village, Kan. By Women's Council of the Village Church.

5. Mrs. Eugene Zaiss, Prairie Village, Kan. By Women's Council of the Village Church.

6. Miss Carol E. McMillan, Washington, Iowa. By a relative.

7. Mrs. T. R. Edmonds, Aledo, Ill. By a relative.

8. Mrs. Elise M. Mersereau, Seattle, Wash. By herself.

9. Mrs. Marion Morris, Cedar Rapids, Iowa. By herself.

10. Alice Crawford, Whitinsville, Mass. By the Kathryn M. Huston Mission Circle.

11. Mrs. Maude Peltier, Clearfield, Iowa. By the WMS.

12. Mrs. George Harper, Loveland, Ohio. By the Sycamore Missionary Guild.

13. Mrs. Leslie Meier, Loveland, Ohio. By the Sycamore Missionary Guild.

14. Mrs. Alexander Mills. By the WMS of Second Church, Buffalo, N. Y.

15. Miss Eileen Loomis. By the Gloria Dei Missionary Society, Canon City, Colo.

16. Mrs. Terry L. Hays, Amoret, Mo. By her sister, Mrs. Harold F. Anderson, in memory of their mother.

17. (Mrs. Earl B., Jr.) Ernestine Young. By the Cherry Hill WMS, Dearborn, Mich.

18. Mrs. Homer Jennings. By friends in Calvin Church, Detroit, Mich.

19. Mrs. Wendell W. Bickett. By the Lamplighters, Sparta, Ill.

20. Mrs. Festus W. Paul. By the Lamplighters, Sparta, Ill.

21. Mrs. Howard Winters, West Alexander, Pa. By the Selby Circle.

22. Mrs. Charles Wetter, Buffalo, N. Y. By the WMS of Second Church.

23. Mrs. Cora Dill, Eskridge, Kan. By the Women's Missionary Society.

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God being my father and all men being my brothers, I make this declaration:

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